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From the Pulpit to the Poor-House*

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FOREWORD.

"From the Pulpit to the Poor-House" is a romance from real life. The line between fact and fiction can be drawn with difficulty by the author. It was first used as a sermon in the Trinity Methodist Episcopal Church, Providence, R. I. It was then rewritten and revised and was used as an address at conventions and Annual Conferences. It awakened such deep interest that requests for its publication came from every part of the country. Many ministers solicited permission to use it as an aid in calling the attention of the Church to the needs of the veterans of Methodism. It now goes forth accompanied by other story-sermons of a kindred character. This attempt at preaching by "making believe" is a humble effort to imitate teaching by parable. If the thousands who may read will be as greatly interested as the thousands who have heard, no one will be more gratified than

THE EDITOR.

CHAPTER III.

THE DONATION PARTY.

For three months the pastor had received but \$5. He gently reminded the treasurer that funds were low. He had not money enough to buy a postage stamp. He wished to send a letter to the presiding elder. His credit was getting low. He had been dunned two or three times by the members of the official board with whom he had run an account for his necessary living. Some one suggested a donation party. The idea took. The cheerful occasion is best described by the victim himself. The account was not published in *The Christian Advocate*; we obtained it from the presiding elder. Here it is:

"DEAR BROTHER: We have had a donation. I have read of donation parties as painted in glowing colors by grateful recipients of overwhelming bounty. When I read the newspaper reports, how I envied the pastors who had been 'pounded' and 'silvered,' and I wondered why I had been deprived of this delightful experience. I have no longer been deprived. I wish I had been. Our donation did not quite come up to my ideal. But then this is my first. I may get used to them in time. I wanted to mail you a letter, but had not money enough to buy a stamp. I gently hinted to our treasurer that money was scarce. I asked him if there was money enough in the treasury to send a letter to the presiding elder. He soberly replied, 'No; but I think there is enough to send a postal card. We are getting you up a donation, and then you will be all right.'

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"Turkeys, chickens, hams, barrels of flour, suits of clothes, and purses of money in kaleidoscope form passed before my eyes continually. They haunted me with tantalizing day-dreams and gave me the nightmare at night. The day I first heard about it I hurried home. I threw my hat in one corner of the room and my overcoat in the other. I took my little wife in my arms and danced her all around the room, Sunday as it was. She wanted to know if I was crazy; if I knew what day it was. I said:

"We are to have a donation. I will have a new suit of clothes. You will have a new dress. We will have a purse full of money. Our people do appreciate us after all."

"I felt a little hurt that she seemed to take it so coolly, and asked her if she was not glad. She said she would wait until it was over before she expressed her opinion.

"I went to the market and bought—on credit, for I had no money—what I thought we would need to provide entertainment for those who might come. My wife worked late and early until she was all worn out and ready to go to bed with a sick headache. Despite her weariness and my dread of the debt incurred we both took great pride in the result of her labors. Chickens roasted, hams boiled, pies and cakes without number. Toward evening of the fateful day a committee of ladies came in and said we were to turn the house over to them. We did. The people came flocking in until the house was filled to overflowing. The old ladies were a little inquisitive and the young people were a little boisterous. But I consoled myself with the thought that donations do not come every day. A royal feast was spread. I was a little anxious when I saw there was nothing upon the table but what we had prepared. I was too excited and my wife was too ill to eat. But such appetites as our dear people had! My wife's cooking was complimented in the most flattering terms. One good brother said: 'One look at this table ought to set at rest forever all insinuations that we do not treat our minister well. A man who can entertain his friends with such a feast as this is remarkably well provided for. My dear brother, you are to be congratulated.'

"After supper the Sunday-school superintendent made a very pleasant little speech, and in the name of my many friends in the church and community presented me with an envelope containing a sum of money. It was too much for me. My self-command failed me, and I wept. In a few broken words I expressed my thanks.

"We were soon alone. My wife desired to retire at once, but I insisted upon seeing what presents we had received. We went to the dining-room and found the table covered with the fragments that remained of our royal feast that were not trampled upon the floor. The dishes were unwashed and piled in a heap. We went into the pantry. All the chickens, pies, and cakes my wife had prepared had disappeared. In their place I found one pumpkin, a plate of doughnuts, and one mouldy mince pie. We went to the cellar and found one peck of small potatoes and one more pumpkin, which the boys had

marred a little by using as a foot-ball. We went into my study. I found upon the back of my study-chair a cotton dressing-gown of bright colors and flaring figure. It was big enough for both of us. On my desk was a pair of carpet slippers, a little large and a little worn, and one flannel pen-wiper. My gold pen was gone. We went into the chamber. We found one small cotton handkerchief, a little soiled, four rolling pins (old ones), and three potato-mashers (old ones). We went into the parlor. Our large parlor lamp was broken and the oil was all over the carpet. A walnut center-table was tipped over and one leg was broken off. The mirror was cracked, and a choice picture was soiled with dirty finger-marks. Three valuable books, soiled and badly torn, were lying on the floor. I remembered the young folks had been playing 'Copenhagen.' I was angry and clenched my hand, and found the envelope which I had forgotten. I opened it and found \$1.32. The first glance showed one counterfeit quarter and one that was plugged. When I remembered how I had wept I was hardly able to control myself. To make things seem more aggravating, I remembered that after they had tired themselves out playing 'Copenhagen' they sang, 'There is rest for the weary.' I hoped at the time it betokened religious interest, now I was sure it was because there was nothing more to eat and no more devilry they could perpetrate. The next day my treasurer waited upon me and presented me with a paper headed,

ACCOUNT OF DONATION.

REV. MR. ——— TO CHURCH TREASURER, DR.

Cash	\$1 32
One dressing-gown	5 00
Two pumpkins	50
One pair slippers	75
Four rolling-pins	1 00
Three potato-mashers	75
One handkerchief	25
One peck of potatoes	25
One plate of doughnuts	15
One mince-pie	20
One pen-wiper	5
Services of ladies	5 00
Total	<hr/> \$14 22

"This was credited on my salary as so much cash.

"I prepared a sermon from the text: 'I was a-hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not.' My wife found the manuscript and burned it. I am glad of it now, but writing the sermon relieved me. I desire to move next Conference—sooner, if possible."

CHAPTER IV.

BEHOLD, THOU ART OLD.

Our hero was a man of but ordinary parts. He was not learned nor eloquent. He never was called to a great pulpit. He was an earnest, practical, faithful minister of the Gospel. He left every church better than he found it. He was instrumental in the conversion of many souls. He married a devoted Christian lady. God gave them several children. To his great consternation his meager salary did not increase as did his family. His income was always small. It was generally estimated, in accordance with the Discipline, at no more than enough for his support. Compelled to incur extra expense in dress, books, and papers, his receipts were about equal to the day-laborer. If by frugality and self-denial a little sum began to accumulate for a rainy day, sickness or pressing calls for charity soon extinguished it. Frequently the small salary estimated was partly paid in useless presents or undesired produce at exorbitant prices. As frequently, by the neglect or indifference of the stewards, a portion of the small salary was unpaid at the end of the year. These deficiencies were small sums in each year, but became a large amount in the aggregate as the years passed by.

The father of our hero after several years became reconciled to his son's choice of a profession. During a visit to his son he was converted and became an ardent Methodist. He became a generous giver to all church institutions. At his death, which occurred a few years after his conversion, he gave a large share of his modest fortune to the various benevolences of Methodism. The son's share of his father's estate was invested, at the suggestion of a friendly Methodist financier, in a silver mining company, and vanished when the bubble burst.

When the children began to incur the expense incidental to education many were the sacrifices required of parents and children to make both ends meet. Unkind remarks frequently reached the parsonage about the miserly disposition manifested by shabby attire and scanty patronage of the grocer. Lines in the pastor's brow and the white cheeks of the pastor's wife were the only signs that the gossip was heard. The only son who reached manhood sought to work his way through college. Too proud to make his wants known, he went thinly clad and poorly fed, and broke down before graduation. After a long illness the parents were broken-hearted to see in him their hopes extinguished. The only daughter who reached womanhood refused an offer of marriage from a worthy young man she loved, and upon the death of her brother put her young shoulder under the burden that was crushing her parents.

The Annual Conference which witnessed the twenty-fifth anniversary of our friend's entrance upon the ministry was an eventful one.

It was his birthday week as well. The presiding elder said to the bishop:

"I have no place upon my district for this man. He is a good preacher. He has been a successful minister. He has always left his churches in better condi-

tion than he found them. He is fifty years old; he is quite gray; his wife is in delicate health and cannot take an active interest in the parish work. I have tried to induce a number of churches upon my district to accept him, but all in vain. The cry is for young men. The young people are coming to the front in the management of the churches, and they demand youthful bloom, fire, and enthusiasm in the minister. Very few of them will consent to have an old man."

By exchange a place was found upon another district. He was sent to a remote country village church which had asked for a young man. They preferred a single man, but would accept a married man without a family. The community was in a ferment when they saw the gray-haired pastor and his almost invalid wife. At first they threatened not to receive him, but at last yielded to the presiding elder with very poor grace. The salary was estimated at a sum about enough for the support of a single man. The expense of the long move and the reduction in the salary made the year one of pinching poverty. Both pastor and people petitioned for a change at the end of the year. The year was almost an utter failure. Another place was found for the minister with great difficulty. Again the church had asked for a young man and received an old one.

(TO BE CONTINUED)

TOM PAINE AND DANIEL.

"Ezekiel and Daniel were carried prisoners to Babylon, under the first captivity, in the time of Jehoiakim, nine years before the second captivity in the time of Zedekiah. The Jews were then still numerous and had considerable force at Jerusalem; and as it is natural to suppose that men, in the situation of Ezekiel and Daniel, would be meditating the recovery of their country, and their own deliverance, it is reasonable to suppose that the accounts of dreams and visions, with which these books are filled, are no other than a disguised mode of correspondence, to facilitate those objects; it served them as a cipher or secret alphabet. If they are not this, they are tales, reveries and nonsense; or at least, a fanciful way of wearing off the weariness of captivity; but the presumption is, they were the former." (Secret correspondence in code, possibly an early instance of the concealed writing with which Kultur has made the world so familiar. For this novelty of biblical criticism we have to thank the doughty infidel. It is new.)

"As to the romantic interpretations and applications, wild as the dreams and visions they undertake to explain, which commentators and priests have made of these books, that of converting them into things they call prophecies, and making them bend to times and circumstances, as far remote even as the present day, it shows the fraud or the extreme folly to which credulity or priesthood can go."—*Age of Reason*.

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The "20th Century Miracles" will be published in book form, paper bound, post paid, 50 cents, net. The proceeds will be set aside as a Reserve Fund for Emergencies. Every reader is solicited to help push the book among their friends. See advertising page 242.

THE ARENA

The Crusade For Culture.

THE EDITOR.

Kultur to many is a mere joke. To millions it is the watchword of the world's greatest army in campaign for the domination of the globe. To the self-styled modern thinker, it is the label of the broadest culture, the purest refinement, the highest efficiency, the greatest achievement of the human race—and is solely and wholly Teuton. To suggest that it is the most deadly menace to mankind; it begets irreligion; it stifles liberty; it inspires hatred; it commands the most bestial cruelty; it supplants God and deifies a man; its destruction is the only safety of the human race; receives as a reply, a smile, a sneer, a taunt.

Its achievement as most men have observed it, is material; militarism applied to manufacture, to education, to commerce, to war; that it may be able to control every interest, purpose and plan that has to do with human life, is the peril becoming universally deplored and dreaded. That it is the foe of religion; the sneering critic of the Word of God; and the jeering mocker of God; so far, is no part of the world's thinking or belief. To-morrow will reveal it, when the ruin it has wrought may be beyond repair. What may be beheld in America, if all men will see with wide-open eyes, is the parallel of the experience of the civilized world.

Several articles by Dr. Mendenhall, Editor of the *Methodist Review*, the leading Religious Periodical of the Denomination, have appeared in the BIBLE CHAMPION as contributions to the Denomination Religious History. They were intended as a warning and are now apt reminders of the peril, which many ridiculed as a boggy invented by the Editor to revive a moribund Quarterly.

The fiery invectives of the audacious neophyte now read like the fervid appeals and warnings of the Ancient Prophets. It will suggest to thoughtful readers the

query: Was the Campaign for the Domination of the World, Religious as well as Political? Did Kultur have as an objective, the capture of the Church as preparatory for the War against the State?

We quoted several questions by the *Review* Editor in the JUNE CHAMPION, 1914. They constitute one of the happiest modern examples of the Socratic method of instruction by questions and answers, which the literature of Methodism offers. "Is the Methodist Episcopal Church orthodox in its faith and teaching?" This was the general question, and answers were solicited to several minor questions to suggest the reply to the general one.

"What does the Church expect of its editors, professors in colleges and theological seminaries, and pastors?"

"If the Church has rejected the old teaching that Moses is the author of the five books attributed to him; that the hitherto accepted view of a Pentateuch is but a traditional theory which has been exploded and must be abandoned, and that the theory of a Hexateuch must take its place, it being confirmed by many indisputable evidences, *we wish to know it.*"

"If the Church accepts the rationalistic view that Deuteronomy was written in the time of Josiah, and by Hilkiah, and that the book called 'Joshua' was also written at a late date, *we wish to know it.* If editors and theological professors are expected to teach these theories, it is well enough also to have this understood, so that no one will be embarrassed in proclaiming the views of the Church."

"If the Church is solidly in favor of the rationalistic theory of the double authorship of Isaiah; or authorizes the view that 'Daniel' is a forgery, it having been written the second century before Christ; and renounces the predictive as the essential element of prophecy, referring it to an his-

torical basis, it will be well to authorize teachers, pastors and editors to adjust themselves to these advanced views."

"If the Church has concluded that Ezra is chiefly responsible for the arrangement of the Old Testament as we have it, but that it is a fraudulent arrangement, and that he was a false redactor, adding and subtracting according to his pleasure, and his work is to be repudiated, *we wish to be so informed*, in order to govern ourselves in the future."

"If it is clear that the Church has accepted the rationalistic discount of the value of quotations in the New Testament from the Old Testament, impugning the honesty and integrity of the writers of the former, and impeaching the wisdom and authority of our Lord Jesus Christ, it will be proper to furnish proof of the fact."

"We are not seeking knowledge concerning the essentials of the orthodox faith, or concerning the general position of the Methodist Episcopal Church touching biblical questions, from rationalists, critics, professors, or a coterie of self-styled scholars, who imagine themselves to be greater than the Church. We have assumed that the Methodist Episcopal Church never accepted one of these rationalistic views, and *does not accept one of them now*. Was this assumption right or wrong? The conclusion of this point is, that the *Review* was *in entire harmony with the Church* in resisting the rationalistic teaching; in resisting the above teachings, every one of which is firmly maintained by the rationalists of Germany, France, and England; and in so doing it believes that it has rendered no inconsiderable service both to Methodism and Orthodoxy."—*Methodist Review*, May, 1890.

Copperhead Critics.

The New Standard Dictionary defines Copperhead as a "Northern sympathizer with the Confederates; so-called by the Unionists during the Civil War, because they were regarded as attacking the Union treacherously in the rear as the snake is fabled to strike."

Theodore Roosevelt in a recent address defined "Neo-Copperheads as those who are preaching disloyalty to the country's

cause. Any American who directly or indirectly upholds Germany is a treacherous enemy to the Republic or the dupe of a treacherous enemy. The Neo-Copperheads stand toward the loyal Americans of to-day exactly as the old Copperheads over half a century ago stood toward Abraham Lincoln. They occupy substantially the position which Vallandigham occupied in 1863. They aid Germany as Vallandigham aided secession. Lincoln sent Vallandigham into the hostile lines. I wish that we could send to Germany the Neo-Copperheads of to-day. They belong in Germany, and it is much to be regretted that they cannot be sent where they belong."

Sir Robert Anderson gave us a fitting title when he said:

"True criticism enters upon its inquiries with an open mind and pursues them without prejudice. The counterfeit aims to disprove the genuineness of the ancient writings. When putting the Pentateuch upon its trial, it begins with the verdict and then casts about to find the evidence."

In this war-time we need a suggestive title more forcible and more significant of the present attitude of the cult, than "Counterfeit." We suggest "Copperhead"! It has one advantage over any other: it explains and interprets itself. It is about the last thing to be given as a pet or plaything to a child. Its presence among human beings anywhere, any time, means trouble and death.

Lest this name may be deemed to be too severe, we suggest a simple test, possible to any reader. Pretended critical study, whatever it may claim as its purpose, when applied to the Bible reveals its object to be to discredit its integrity and authority. It revels in contradictions; it is filled with glee over errors; it becomes hilarious almost to delirium when it reveals the superiority of Science to Revelation. In full accord with its object, its methods are invariably deceptive; you are never sure that quotations are correct; it matters little whether the appeal is to the Scriptures, secular history, current literature, or the standard works of authors in support of Revelation; when you attempt to verify the references you are

aroused to anger and wrath at the petty deception. The quotation is tortured to mean other than the plain intent, by the omission or addition of a word or words.

Dr. Townsend, in the *BIBLE CHAMPION*, July-August, 1916, revealed the knavery of Haeckel, known to all scientists. He not only appropriated drawings and photographs from other investigators, but deliberately altered them to fit his biological schemes; he was detected of course, and it was claimed, lost his position at Jena as the result. Is he out of business? Nay, verily! He is to-day frequently quoted in support of the most dastardly deeds of his august sponsor and patron, the German Kaiser.

Wiener, the brilliant Hebrew lawyer and scholar, began his public career by challenging Driver and Skinner in England and Briggs in America for admitting to literature under their direction, as facts, things which they knew were false. All tried by silence to tire out the lawyer; he repeated his charge with libellous purpose, practically daring them to sue him; declaring if he could get either on the witness stand under oath, he would utterly destroy their whole theological scheme. He has returned to the charge, again and again, denouncing references and replies to his arguments which plainly proved the critics had never read a word of that which they pretended to controvert.

Judge Lamb in the *BIBLE CHAMPION* placed Driver and Kent on the witness stand under the rules of jurisprudence and examined their published statements. He proved them not in accordance with the facts and declared that were they offered in court they would be thrown out and the case closed against them. We have published a number of other articles dealing with other critics, and have invariably discovered the same purpose and methods.

In this article above we have quoted Dr. Mendenhall, revealing a definite Crusade for German Kultur as applied to the Bible. He fiercely denounced it and warned the Denomination of its peril. His revelation seemed to suggest that in the scheme for the domination of the world, the spiritual had equal part with the material plans and were along parallel lines.

Dr. Townsend, in the second number of the *BIBLE CHAMPION*, September, 1913, has additional light to throw upon this Crusade for Kultur. He quotes Professor Moller in a book entitled "Are the Critics Right?" "I was at one time immovably convinced of the irrefutable correctness of the Graf-Wellhausen hypothesis, and what first aroused my suspicions was the advice my teachers gave and pressed upon me, which was to read nothing on the other side."

Dr. Townsend adds: "It was when the throne of Germany, and her universities, pulpits and press had gone over to rationalism, and when King Frederick II., the greatest conqueror and ruler Germany had had for centuries, was filling every university under his control with professors of the infidel stamp, and when even the hymn books were taken in hand and freed from everything objectionable to infidelity, that there was established in Berlin, 1765, under the patronage of the King and the universities, a publication called *The Universal German Library*, whose aim was to commend in extravagant terms every rational book and writer and to pour contempt upon every other."

To show the method of the propaganda as it spread to this country he adds: "Now while in our country there happens to be no such *Universal Library Magazine*, dealing out this kind of injustice, yet there is plenty of evidence that our religious press, and especially the secular, have pretty generally been doing this *Universal General Library* kind of business. They are responsible for the fact that the Christian people have been only poorly informed as to what is really doing in the theological world, and are left without a knowledge of even the names of eminent American scholars who hold conservative views. Nor is it too much to say that these religious denominational papers, of which better things ought to be expected, have no intention of being fair in their treatment of books and authors that are not of their way of thinking."

In the first number of the *BIBLE CHAMPION*, August, 1913, he described the "Drift of Scholarly Opinion" in America. He said:

"The new theology people have been remarkably successful in giving the impres-

sion that there are scarcely any advocates of primitive orthodoxy, who have much standing among scholars or thinkers, and that the higher critics, beyond dispute are masters in the educated world." While denying this and decrying any need of great alarm over the drift, he gave numerous instances of the success of the Crusade for Kultur in capturing Harvard, Andover, and Union; and the schools of the Congregational denomination were shown to be quite generally given over to the new theology.

"Somewhere between 1890 and 1900, most Methodist theological schools and universities came slowly into the German new theology camp, rather timidly at first; a few still claiming to be only 'progressively conservative,' if one knows what the term means; but with the exception of Drew Seminary, which has a divided faculty, the Methodist schools are now well over their hesitation, ready to tackle both the conservative Bishops of the Church and its General Conference Legislation; nor are they far, if any, behind Andover and Union."

One of the most specific and trenchant discussions of this question is found in a booklet by John Horsch. He describes the New Theology, and names as in a special sense one of the fathers of the new movement, Prof. Albert Ritschl, University of Leipzig, Germany. Quotations from late publications, of eminent writers, show unmistakably the purpose of the movement. He quotes from the German organ of the Reformed Church in the United States, August 15, 1916, to show the "almost unbelievable extent to which the denial of Christian doctrine has taken possession of the pulpits in certain parts of our country":

"In the American Church the destructive criticism has found many adherents, especially in the Methodist Church. The theory of Evolution holds supreme sway. But also in the Reformed Church not a few of the younger ministers have fallen under the spell of the seductive criticism."

He illustrates by statements of young men who were applicants for confirmation, and adds: "Other examples of blasphemies of modern theologians who have abandoned

the practice of 'intellectual juggling' and are quite outspoken in their defense of unbelief could be given." He quotes freely and carefully from a wide list of writers. He pays especial attention to a book issued by the University of Chicago Press, containing twelve essays by members of the Faculty of the Chicago University. He shows that nothing ever uttered by the most blatant infidel of the olden days surpassed the teaching of the New Theology to-day. As proof of the attitude of the man outside he quotes from a Chicago daily newspaper (unnamed):

"We are struck with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age, and men can say what they choose about religion, but this is not what we arraign these divinity professors for. They are to be criticized on other grounds.

"Is there no place in which to assail Christianity but a divinity school? Is there no one to write infidel books except the professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrine? Mr. Mangasarian delivers infidel lectures every Sunday in Orchestra Hall, and no one is shocked, but when professional defenders of Christianity jump on it and assassinate it, the public—even the agnostic public—cannot but despise them.

"If the expression of that infidel sentiments by Christian teachers makes a marked and saddening impression on mature minds, how must it affect the young people in attendance at the university? These young people are not contaminated by the teachers of Spiritualism, Theosophy and free thought who abound in Chicago; but when the very men whom they regard as pillars of faith bend under them like a broken reed, it is inevitable that they will leave the university confirmed infidels. Even so, we are not championing either Christianity or infidelity, but only condemning infidels masquerading as men of God and Christian teachers."

He calls attention to an article published in various religious periodicals describing the Sunday School organized in New York

by Freethinkers to win the young children for infidelity. He says: "No one would say that the Church could let the parents send their children to such schools. Now some of the theological seminaries stand for practically the same teachings as the said Sunday Schools of the Freethinkers. Can the Church, in so far as she stands for the old faith, permit her young people to attend such schools?"

The author sums up in this striking manner: "The Church is surrendering the faith. The enemy is taking possession of the citadel, while the attitude of the Church is comparative indifference. . . . To permit men, who deny the Christian fundamentals, to use an office of the Church for the dissemination of unbelief, to permit them to instill the poison of their teaching into the minds of the coming ministers and pastors, is nothing less than treason. . . . Through the influence of the theological seminaries the Higher Criticism has made inroads into the Churches and Sunday Schools. In a pamphlet issued from the University of Chicago Press it is claimed that thousands of churches are now using the graded Chicago University Sunday School Textbooks, which are written from the viewpoint and in defense of the New Theology."

We are somewhat in doubt as to the competence of "Copperhead" to fully describe and label such treason to God, His Word, His Church, His Children.

"Made in Germany."

Dr. Mendenhall, in his answer to the question, "Whence came Modern Methodist Theology?" does not mince words. Had this brilliant young man lived until this day and been physically able to continue his vitriolic revelations and arraignment of the infidel Campaign against the Church, Methodism might have been spared the ignominy and dishonor now impending. Had the editors, professors, and pastors of the denomination given heed to the questions above and answered them, in harmony with their ordination vows, to those placed under their care, we might have escaped the peril of the bottomless pit upon whose crumbling edges the Church now totters.

"The Freshet of Rationalistic Jargon," by Dr. Mendenhall, quoted from the *Methodist Review*, May, 1890, may seem rather drastic, and a little strained in its fraternal courtesy; the reply across the sea to the savagery of German war methods may seem somewhat short of the chivalric courtesy of old time knight-errantry. The soldier raging at the brutality and hideous violation of all honorable restrictions of war, by civilized law, as evidenced by the frightful results upon his comrades, may have the excuse of the pioneers for retaliation, when in the charred embers of their log cabin they found the violated and scalped bodies of wife and children. Etiquette and conventional politeness are a little slow when the burglar who has attempted to asphyxiate the unarmed household, tries to assassinate the women and children with automatic fire-arms, or bombs.

"Had the destructive critics announced their heterodoxies as speculations, or as tentative endeavors to solve newly discovered difficulties in biblical literature, Christian scholars had patiently considered their theories; but they came forth with trumpets and banners, proclaiming the overthrow of all so-called traditionalism in religion, and substituted rank heresy for true faith. The theory that might have won attention as a theory, was openly declared to be a conclusion from which there was no appeal, and any attempt to controvert the conclusion was interpreted as a proof of small scholarship and petty literary trifling on the part of those who retained respect for the teaching of the ages. To this conceited and repugnant position the Church has opposed its mature scholarship; compelling the critics to furnish the proofs of their vagaries, and demanding that truth shall have its rightful chance in conflict with error. It cannot be said that the destructionists are furnishing the proofs, for in their extremity they have resorted to sophistical speculation, imaginative and metaphysical declamation, and the usual strategies common to men who undertake to sustain a bad cause. We do not disparage the erudition of some critics; but the claim that the 'advanced' thinkers husband the learning of the times excites the ridi-

cule and contempt of Christian scholars in this country. *There is not one scholar in ten in America who has departed from the standard faith respecting the biblical questions now in dispute between rationalists and orthodoxists.*

"It is confessed that certain American critics accept the extreme conclusions of German rationalists, and support the conclusions by a method of argument that identifies them with the rationalists of Europe. It is not creditable to the scholarship of such critics that to this day they have not advanced one theory against traditionalism, or one argument against the orthodox position that was not drawn from the rationalists across the water. Scholarship! Not an original theory in biblical criticism has been propounded by an American critic; every conclusion is borrowed, and every argument is kidnapped from foreign lands. Many of the editorials, pamphlets and books written by them are purloined, and some of them according to *secret contract*, from the literature of the other hemisphere; and yet they prate of learning, acumen, and insight and foresight as to the outcome of the Bible! Even the little phrase used by a home critic, 'snorting against higher criticism,' was borrowed from Eichorn. Satellites, not planets, they are! Is it not time to understand where the freshest of rationalistic jargon took its rise? Discovering the genesis of American rationalism, and seeing that the work and results of the home and foreign critics are identical, we pronounced the critics rationalists and stereotyped them as Christian rationalists,, because they professed to be Christians. We have met no scholar who has disputed the correctness of this application of the word, and the attempt to deride its use in this connection implies a desire to escape from what it signifies."—*Methodist Review*, May, 1890.

Men of No Book.

We have come to "the time of war." Now, if ever, the State, the Church, the individual, needs a certainty in the things of God. The infidel never mouths his jeers to the accompaniment of battle and the

cries of the wounded and dying. The secular press is helpful, the citizen, not a church-man, contributes his "bit" to put into the soldier's haversack, selections from the Holy Book that may be a bit of gleam from the other shore when he lies a dying. Has any one the hardihood to get up a special critical edition of the "scraps of Bible Truth" for the knapsack? Methodism has from the beginning emphasized the duty of men to the Nation and its Government. Lincoln paid high tribute, in his famous saying: "Methodism sent more soldiers to the field, more nurses to the hospitals, and more prayers to heaven for the nation, than any other denomination." That was only because there were more Methodists than any other kind of Christians. Now Methodism is charged with planning to lead the Christian Church into an abject surrender of the Word of God to the enemy and instead give place to the dreams and inventions of men. Instead of being known as "Men of One Book," they are to be the "men of no book."

The most casual readers of literature concerning the Bible, of the last quarter of a century, have detected a startling change of attitude and emphasis. The Divine character has been slowly and secretly undermined in the pretended behalf of true interpretation and true revelation. The ravings and rantings of the infidels of the olden days, robbed of their extravagances, their vulgarities and their inuendoes and scorn are now reproduced as the results of the latest and most cultured and informed scholarship. At the present rate of tobogganing, little will be left of the Holy Book that is either Divine or certain in another quarter of a century.

Theology "made in Germany"! It will become "to the manner born," and be proclaimed as the last result of advanced German-American scholarship and knowledge! Where will Methodism stand in the final "round-up"?

The BIBLE CHAMPION was sent to every General Conference Delegate for three months preceding the late General Conference. Attention was called to books issued under the denominational imprint. Orthodox scholarship of the highest grade and

standing (not Methodist) by reviews from the greatest quarterlies of the world showed that the books were neither scholarly nor true; they were but the revamping of the rejected infidel literature of the past; they were enemies to truth and emissaries of ir-religion.

Many of the Sunday Schools of the land, of the Orthodox Denominations, to-day are teaching their scholars, the children, the youth, the adults, that Isaiah was "the Great Unknown." That Daniel was a myth or a forger or a pretender who tricked up accomplished history as pretended predication. He not only deluded all men who had to do with the gathering of the Holy Books, but even fooled Jesus of Nazareth into endorsing him as a prophet and quoting from his fake predictions at the supreme hour of his life when on trial before the High Priest. He also fooled the great Pharisaical lawyer Paul, who really took Daniel at his word as a Prophet of God.

The universal teaching of the Church for all the centuries is now thrown aside to accept the views of Paine, Ingersoll, and others of their ilk, back to Porphyry, the old pagan philosopher of the third century. He was honest enough not to conceal that he sought to overthrow Christianity by proving Daniel a forger and a fraud. He is the highest authority to-day against the prophet. Methodism will possibly enroll Porphyry as one of her theological authorities in the settlement of the fake stories of the Lion's Den and the Fiery Furnace.

The General Conference, at its late session, for the first time in the history of the Church, took the preparation of the Course of Ministerial Study out of the hands of the Board of Bishops. Books are included in the course untrue to Methodist theology relating to the Scriptures. It is impossible to glance at the list of books without discerning that the course is a systematic and clearly defined purpose to change the standard of Doctrine touching the Bible. It contains books from unorthodox writers outside the denomination, and others from writers from within, of doubtful repute as to orthodoxy. Wesley is gone.

It is unnecessary to take the space to name the books. Every Methodist in the Discipline can find it and can personally

examine the books. There can be no difference of opinion. It does not require scholarship—only ordinary common sense. If these false books are permitted to shape the Theology of the Denomination for a decade or two, what the General Conference is forbidden to do, and what many believe it has no power to do, will be done by indirection. The standards of doctrine concerning the Scriptures will be changed from the Wesleyan to the German teaching. Methodism will be in line with Modern Scholarship. Modern in this case merely means German. The Denomination will then as an exponent of Theology "made in Germany" be in line with the other German-American agencies for the propagation of Kultur of the highest grade of excellence. The Kaiser may be expected to issue a special proclamation that will be more complimentary even than the words of Lincoln, possibly issued in the name of "Me and God."

The daily revelations of the plans, purposes and achievements of Teuton Kultur are fast bringing the world to a united sentiment and belief as to its real character. No depraved brute of piracy, no savage beast of barbarism, have ever surpassed the atrocity of cruelty, the infamy of torture, the unnamable horrors of abuse of women and children that have characterized the war methods of Kultur. Every modern suggestion calculated to relieve the horrors and suffering of war, by law, as the chivalry of combat, have not merely been cast to the winds; the most fiendish ingenuity, the utmost of torture and outrage, the wanton devastation and destruction without war necessity, but only as an exhibition of the spirit of the Hymn of Hate, have never been paralleled in human history.

But the spiritual ruin and moral debauchery that have at last become an open and unmistakable feature of Kultur is yet to be harvested; the discrediting of the Word of God, the mockery of Divine things, the overthrow of the sanctity of the Day of God, the desolation and powerlessness of the Church of God; are harvests yet to be reaped.

No language can fitly describe the enormity of the unpardonable crimes that will curse the world for many generations as

the result of the blatant infidelity that has already supplanted spiritual faith and trust, in the minds and hearts of millions of men and women. What name can fully label the character of professed Christians, who having assumed the most solemn pledge ever spoken by human lips, to maintain Divine Truth and combat devilish error, insinuate the exploded inventions of vicious unbelief as the modern interpretation of the Divine message to man? The crime that made it impossible for any man

ever to wear the name of Judas is venial compared to the sin that betrays the whole human race as well as dishonors and defies God. It is a fitting time for the Church of God of all creeds to ask herself the same question Paul presented to the Church at Corinth:

"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? What concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

Scientific Opinion Opposed to Evolution.

PROF. L. T. TOWNSEND, LL.D.

It is damaging to any theory as we already have seen when differences of opinion are entertained by its advocates and it is scarcely less, if not more so when a theory is called in question by scientists and philosophers of reputable standing on the ground that it is destitute of scientific support.

And when in our halls of learning it is proclaimed that all scientific men are evolutionists and when reproachful and even scurrilous epithets are applied to those who have ventured to question evolution, especially if the questioners are clergymen, it will be found that one of the most effective replies is this, that these questioning clergymen are only 'saying the same thing that has been authorized by scientists who in every way are qualified to speak on the subject.*

Perhaps at this point as well as elsewhere we may call attention to three or four acknowledged principles that should

have a place in all controversies between evolutionists and their opponents.

The first is that in drawing inferences from established and well-known facts the evolutionist has no advantage over the creationist provided other attainments or other things are equal. Second, in order to generalize correctly as to natural phenomena there should be extensive knowledge. Third, in deciding whether a given theory is well established by facts presented requires not extensive knowledge but common sense or such reasoning faculties as intelligent men in business or professional life possess. And owing to the way eminent scientists have of looking through slits and of seeing only what they wish to see, their reasoning and conclusions may be less reliable than those of a man who cannot tell the difference between the words mollusca and crustacea. Lastly, extensive knowledge as a matter of fact is not the exclusive possession of monists, atheists and other evolutionists. There are those who believe in a Creator and creation who are no less well rounded masters in the physical sciences than are Mr. Darwin, Professor Haeckel and their followers.

Of the distinguished opponents of evolution we begin with our own country and with those of early date, but will quote those statements only that never have been successfully overthrown.

Professor Agassiz who still ranks second to no man in his mastery of the scien-

*The terms sometimes employed could not be more reproachful if hurled against the chief of sinners, scientific or religious. The following are samples of the epithets employed: "Afflicted with the leprosy of incompetence"; "speculative idiots"; "mental slaves of effete tradition"; "a howling pack of antediluvians," and "the despicable dupes of theology." Such language need not be answered in kind. The calling of names is the method of childhood and ignorance, ill-becoming among men in search of the truth.

tific method, in his *Outline of Comparative Physiology* defends with great ability and learning the theory of the successive supernatural creation of the higher organisms.

In one of his later papers, *Methods of Study in Natural History*, he speaks thus of evolution: "As a paleontologist I have from the beginning stood aloof from this new theory of the transmutation of species now so widely admitted by the scientific world. Its doctrines in fact contradict what the animal forms buried in the rocky strata of the earth tell us of their own introduction and succession on the surface of the globe. The theory is a scientific mistake, untrue in its facts, unscientific in its method, and mischievous in its tendency There is not a fact known to science tending to show that any being in the natural process of reproduction and multiplication has ever diverged from the course natural to its kind, or that a single kind has ever been transmuted into any other."

We have no hesitation in saying that no scientist has yet appeared who with any measure of success has controverted those words of Professor Agassiz. There is an interesting announcement by Professor Haeckel in which the name of Professor Agassiz appears. In Haeckel's book, *The Evolution of Man*, after expressing great contempt for the "black, mischievous host" (defenders of Scriptural revelation) "against whom modern society has at last taken up the struggle, for culture," the Professor continues thus: "When in 1873 the grave closed over Louis Agassiz, the last great upholder of the constancy of species and of miraculous creation, the dogma of the consistency of species came to an end, and the contrary assumption—the assertion that all the various species descended from common ancestral forms—no longer encountered serious difficulty."

But any one at all familiar with the literature of evolution knows perfectly well that the grave that closed over Louis Agassiz did by no means close the controversy waged against Haeckel himself.

And really it makes but little difference what Professor Haeckel may say since his dismissal from Jena.* (See BIBLE CHAMPION, July-August, 1916.)

The late Professor M. S. Shaler, another of the most highly honored teachers of Harvard University writing for the "International Quarterly," (1902-3), has this to say: "Notwithstanding the evidence derived from the study of animals and plants under domestication, it is not yet proved that a single species of the two or three millions now inhabiting the earth had been established solely or mainly by the operation of natural selection."

Professor Thomas Dwight also of Harvard in a Boston address is no doubt correctly reported in this statement: "When it is said that man had an ape for his grandfather, we are talking nonsense if we are talking by the principles of sane reason."

Professor C. C. Everett, another Harvard professor, though more of a master in literature than in science, is such a careful observer and extensive reader that his words may be allowed a place in what we are saying:

"If in the past those ranks of beings ever rose and moved in procession along the upward slope, each passing out of its own limitations, and entered upon a larger life, it was before the eyes of man were opened to them. No searching can detect, even among the remains of an unknown antiquity, any glimpse of the great movement while in progress of accomplishment. All, as he looks upon it, is as fixed as the sphinx, that slumbers on the Egyptian sands. All this story of transformation is a dream."

*Colonel T. W. Higginson in his book, *Part of a Man's Life*, speaks thus of Professor Agassiz: "In the height of the Darwinian controversy Professor Agassiz denied that there was any division on the subject of evolution" but adds facetiously and by way of explanation that "any man who accepted the doctrine of evolution ceased thereby to be a man of science." And to-day as never before this criticism by Professor Agassiz is in the thought if not on the lips of a constantly increasing number of careful investigators.

Dr. Joseph Henry, late secretary of the Smithsonian Institution and Professor Arnold Henry Guyot of Princeton University, names that rank with those of any American scientist of late date, emphatically discredited the theory of evolution and are to be classed with Professor Agassiz, Shaler, Dwight and Everett.

Passing the boundary line north of us, one scarcely need be told that among the most distinguished scientists this side of the Atlantic is the Canadian geologist, Sir William Dawson. We quote detached passages from his different publications though chiefly from his *Origin of the World*.

"The record of the rocks is decidedly against evolutionists, especially in the abrupt appearance of new forms under separate specific types, and without apparent predecessors . . . So we shall find in the progress of organic being, that every grade of life was in its highest and best estate when first introduced, and before it was made subordinate to some higher type. This is in short one of the great general laws of creation suggested in Genesis and worked out in detail by geology . . . No case is certainly known in human experience where any species of animal or plant has been so changed as to assume all the characteristics of a new species. . . . In tracing back animals and groups of animals in geologic times we find that they always end without any link of connection with previous being, and under circumstances which render any connection highly improbable. . . . The introduction of animal types must have been abrupt and by some influence quite different from that of evolution. . . . Palaeontology furnishes no evidence as to the actual transformation of one species into another; the drift of its testimony is to show that species come *per saltum* (by a leap) rather than by slow and gradual processes. . . . Nothing is known about the origin of man except what we are told in Scripture—that God created him with a rational and moral nature, of which there is no trace in the animal kingdom."

Crossing the ocean we are introduced to scientists in Great Britain who have spoken with conviction and who know of what they speak as well as do the Darwins, Haeckels and Spencers.

The words of Professor John Tyndall afford no comfort to evolutionists:

"If asked whether science has solved or is likely in our day to solve the problem of the universe, I shake my head in doubt. Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data and they only yield to it a provisional assent."

In a book entitled, *No Struggle for Existence: No Natural Selection*, by Dr. George Paulin, a scientist and writer of recognized ability, will be found the following statements: "It has been the habit of Darwinians to speak confidently of the unbroken chain of life from Paleozoic forms up to the appearance of man. But in truth there is no such chain. . . . The geological record reveals to-day many times the number of finished forms which it contained when Darwin wrote, yet it still remains a *tabula rasa* in regard to intermediate forms. Nothing intervenes between the Molluscs and Crustaceans to help us to understand whence and how the first fish forms were evolved. Nothing between the fishes and the first bird forms and the first mammals to indicate how they were built up."

Francis M. Balfour, a biologist and Professor of animal morphology at Cambridge, after presenting the recent results of scientific investigation reaches this conclusion: "All scientific facts contradict the crude ideas of those so-called naturalists who state that one species can be transmuted into another in the course of generations."

St. George Mivert, late professor of biology in the University college, at Kensington, and author of several scientific treatises, expresses his opinion thus:

"With a regard to the conception as put forth by Mr. Darwin I cannot truly characterize it except by an epithet I employ with great reluctance. I weigh my words and have present to my mind the many

distinguished naturalists who have accepted the notion, and yet I cannot call it anything but a puerile hypothesis."

Dr. Charles Elam in his paper on "Automatism and Evolution" makes this statement:

"The hypothesis of natural selection is not directly supported by any single fact in the whole range of natural history or palaeontology, but on the other hand, every fact which is known with any certainty in those sciences, so far as it bears upon natural selection directly opposes it."

Dr. Etheridge, of the British Museum, one of England's most famous experts in fossilology, passed the following criticism on evolution:

"In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts. This Museum is full of proofs of the utter falsity of their views."

Sir Charles Bell, Professor in the University College of London and member of the Royal Societies of London and Edinburgh, speaks thus concisely but clearly: "Everything declares the species to have their origin in a distinct creation, not in a gradual variation from some original type."

The late Professor Lionel S. Beale, physiologist and professor of anatomy and pathology in King's College, London, while addressing the Victoria Institute, June, 1903, employed these words: "The idea of any relation having been established between the non-living and the living, by a general advance from lifeless matter to the lowest forms of life and so onwards to the higher and more complex has not the slightest evidence from the facts of any section of the living nature of which anything is known . . . There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin there is not at this time a shadow of scientific evidence."

It should be borne in mind that these are the words of a man who with Sir Oliver Lodge and Lord Kelvin is placed at the head of English scientists and in his special field, that of biology, was with one possible exception without a peer in any country, anywhere.

Sir Oliver Lodge in a recent lecture on "Mind and Matter," delivered before the Birmingham and Midland Institute and subsequently printed in the *Hibbert Journal* (London), after making an appeal to those who feel that "Christian faith is undermined and the whole religious edifice upset by scientific philosophy as advocated by Professor Haeckel and by the name Monism and after speaking of Professor Haeckel's scientific reputation continues thus:

"It appears to me although he (Professor Haeckel) has been borne forward on the advancing wave of monistic philosophy that the progress of thought has left him, as well as his great English exemplar, Herbert Spencer, somewhat high and dry, belated and stranded by the tide of opinion which has now begun to flow in another direction: so that by this time Professor Haeckel's voice is as the voice of one crying in the wilderness, not as the pioneer or vanguard of an advancing army, but as the despairing shout of a standard bearer, still bold and unflinching, but abandoned by the retreating ranks of his comrades as they march to new orders in a fresh direction."

The name of the brilliant scientific writer, George Q. Romanes, should not be omitted from the foregoing list. As late as the publication of Professor Haeckel's *Riddle of the Universe*, Professor Romanes was one of the strongest advocates and expounders of materialistic evolution. But not long after that date he renounced the theory, embraced the Christian religion and died in the faith that God is the Creator of all things and that Christ is the Savior of mankind.

Crossing the channel from England to France it will be found that French scientists as a rule at no time have been much captivated by evolutionary theories and

especially never have taken kindly to Mr. Darwin's views. Transmutation theory held for a time by a few French writers quite completely died out in France about the same time that it began to take possession of the English mind.

The Marquis de Nadaillac and M. Stanislaus of the Paris Museum, M. Meunier and M. Gaston Bonnier are representatives of the more recent French thought.

The Marquis whose articles appeared in the "Revue des Questions Scientifique" ridicules the assumptions employed in support of evolution and especially the evolution of man from any lower type of animal life. After admitting that no one can tell what may be the future of evolution he hastens to add that he is entirely unprepared to say that there is at present any truth in it.

In the "Revue Scientifiques" (December 1903), M. Meunier not only antagonizes all theories of the chemical or the mechanical origin of life and the transmutation of species, but argues in favor of special creations by an infinite power. His paper closes thus: "Doubtless we cannot usefully risk any hypothesis on the mechanism of the production of living things; but it is perhaps a step in advance to come to the conclusion that the cause of life and its manifestation on the earth is exterior to the earth and is anterior to our world."

M. Gaston Bonnier in his book entitled, *For and Against Darwinism*, thus pronounces against one of the fundamental principles of evolution: "As for transformation it is not scientifically demonstrated either as concerns the passage of one species to another or as concerns the inheritance of acquired characteristics."

The able reviewer of Bonnier, Andre Beaunier, after saying that contemporary thought has treated the idea of transformation as a fixed dogma, continues thus: "What follies and what imprudences have been committed in its name! Its end is not yet, for our philosophers are an intrepid lot, and slow to see a joke or sense an error."

Another scientist, Dr. Traas, the Palaeontologist who devoted his long life to the study of fossil animals, is likewise pro-

nounced against evolution. This is his conclusion: "The idea that mankind is descended from any Simian species whatever, is certainly the most foolish ever put forth by man writing on the history of man. It should be handed down to posterity as a new edition of the Memorial on Human Follies. No proof of this baroque theory can be given from discovered fossils."

Professor Elie de Cyon, of Russian-French descent, a member of the faculty of the University of St. Petersburg, in his recent publication, *God and Science*, speaking of the celebrations of the centenary of Darwin in England and that of Lamarck in France, says that these "celebrations are really only solemn funeral functions in honor of dead theories."

Other sayings of de Cyon are the following:

"The two bases of Darwinism are the natural selection of the fittest and the hereditary transmission of characteristics acquired in the struggle for existence. It is curious to note that these bases have been broken down by two evolutionists, Herbert Spencer and Wisemann The theory that marvellous operations involved in the transmutation of species, are to be explained solely by the accidents for the struggle for existence and procreation, is the most preposterous conception that has been brought forward since the days of Empedocles Let us have the courage to confess that we have not up to the present time advanced a single step toward the solution of this problem."

We next pass to Germany, where *Kulture* has lost something of its former pretensions, which, however, has been sought in the past by the rest of the world as if its equal could be found nowhere else; a country whose ambitions have sought to rule the world's thinking and teaching, though perhaps receiving in her latest adventures towards universal domination a setback; still she may retain a degree of recognition in view of her past achievements. At all events, her scholars and scientific investigators very well serve our

present purpose and therefore, may be quoted a while longer.

We begin with the late Professor Virchow, of Berlin, who unquestionably before his death was the highest authority in physiology in Germany and was said to have been the foremost physician in the world. At one time he was a thoroughgoing materialist and a pronounced advocate of Haeckel's views. Subsequently in his famous lecture on "Freedom of Science" he publicly made it known that he had abandoned his earlier views. Speaking of evolution in that lecture he made this announcement: "It is all nonsense. It cannot be proved by science that man descends from the ape or from any other animal. Ever since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction."

And later at a convention of anthropologists in Vienna he re-affirmed what he had previously said in these words: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and never will be. It has been proved beyond doubt that during the past five thousand years there has been no noticable change in mankind."

And what seems rather severe, in speaking of certain clubs or circles of evolutionists, he called them, "bubble companies" because in his judgment they and their theories would soon be as if they had not been.

"And Mr. Darwin," he said, "belonged to history like that other curio of our country, the philosopher Hegel. Both are variations on the same thing. How an entire generation has been humbugged by these men."

Professor Oscar Hertwig, one of the most influential of the German embryologists who has gained high distinction in botanical investigation likewise raises his voice against evolution. "Lamarckism and Darwinism" he says "mark but a passing phase in the history of science. They offer but fragments of truth. Presented as dogmatic theories they are but an obstacle to scientific progress."

Professor Wilhelm Max Wundt of Leipzig, who heads the list of German psychologists and who at one time was the pride of Professor Haeckel, published in 1863 a book entitled, *Lectures on the Human and Animal Soul*, in which he zealously supported the monism of Professor Haeckel but in the second edition, about thirty years later, he rejected the theory and regretted the fundamental errors published in the first edition and said that he considered the work "a sin of his youth," "a crime from which he longed to free himself as soon as possible." "And so," writes Professor Haeckel regretfully, "Wundt is now writing the other thing."

The experience of DuBois Reymond, the German scientist, literary writer and critic, is much like that of Wundt. At one time he was an earnest advocate of Professor Haeckel's views but later in what is called his "*ignorabimus* speech" he renounced Haeckel and declared his belief in a supernatural creation.

Several others, whom Professor Haeckel called "bold and talented scientists" also abandoned their former teacher. We enumerate a few of these; The distinguished botanist, Dr. E. Dennert, recognized as the leader of the anti-Haeckel and pro-Christian school of scientists and editor of the new apologetical monthly known as *Glauben und Wissen*; Professor Johannes Reinke of the chair of Botany in the University of Kiel, who not long since, in the German parliament made a violent attack upon Haeckelism and the monistic-bund and who began the publication of a series of anti-monistic pamphlets called "Scientific Treatises for Students of All Grades"; Dr. Goetee, the Strasburg Professor who as early as 1903 began the publication of anti-evolution views in the *Unchan*; Professor Edward Hoppe, known as the "Hamburg savant," who in his pamphlets took a pronounced position in the name of religion against naturalistic evolution; Professor Paulson of Berlin, already mentioned, who among his other criticisms of evolution, recently declared that Haeckel's theory "was a disgrace to the philosophy of Germany"; Professor

Rutenmeyer, geologist and palaeontologist of Basel, who charges evolutionists, especially of the Haeckel type, with "playing false with the public and with the natural sciences."

The formation of the Kepler-bund is also of interest. The object in view is thus set forth:

"In the person of Kepler we see a typical combination of a genuine student of nature with a deep religious spirit. Proceeding from this basis it is the purpose of the Association to advance the true study of nature among the people in general."

It is needless to say that this Kepler-bund has taken an out and out position against the theories of Darwin, Spencer and Haeckel, indeed its object is to combat those views which it regards as false and pernicious.

Among the names enrolled on the executive and editorial committees of the Kepler-bund are those of Professor Zarn of the Law Faculty in Bonn; Dr. Baumeister, professor of architecture in Karlsruhe; Dr. Berberuh, professor of astronomy in Berlin; Dr. Berendl, professor of geology in the same university; Dr. Brass, professor of zoology in Godesberg; Dr. Gruner, professor of physics in the university at Bern; Dr. Kuy, professor of botany in Berlin; Dr. Zacharias, director of the Botanical Station in Ploen; Dr. Kocher, professor of surgery in Bonn; Dr. Vomel, Chief of the Department of Health in Frankfort, and Dr. E. Neyer, Chief Justice in Tilsit.

But perhaps the most suggestive words and really the severest criticism on evolution, though not spoken with that intent are from Professor Haeckel himself. Among his latest utterances he bewails the fact that he is standing almost alone and is quoted as saying that "Most modern investigators of science have come to the conclusion that the doctrine of evolution and particularly Darwinism is an error and cannot be maintained."*

Such are some of the eminent scientists of America, England, France, Germany who are arrayed against any and every thing that can properly be called evolutionary.

The quotations from these men may seem to some of our readers as unduly extended, and it may be so, but the purpose has been to put if possible an everlasting brand upon the affirmations of college and university professors, liberal clergymen, newspaper and magazine space-writers, who 'in their ignorance or in their scientific perversity, continue at this late day to assert that "the theory of evolution is accepted by all leading scientists and publicists whose opinion are of any accredited value"; and "that attacks upon the theory are made only by persons who are not familiar with either the evolution hypothesis or the facts of natural history" and "are made for the purpose of bolstering up dogmas and beliefs."

In view of the facts before us do not all such falsifiers and vilifiers deserve the severest indictment that a deceived and therefore an outraged public, sooner or later, when the truth is better known, will be sure to bring against them?

who before his conversion was a confirmed atheist and the favorite pupil of Professor Haeckel, made this statement as to his former professor: "About a year ago on my return from Africa I visited Dr. Haeckel at the University of Jena. In the course of conversation I ventured to ask him whether the position he had taken in the *Riddle of the Universe*, was still his conviction.

He paused a moment and then said 'I realize that there are weak points in my argument which will be known to the world in later days.'

Do you really know there is no God? I then asked.

'Of course I do not. I was an atheist once. I am such no longer.'

And then Dr. Kuhn added this statement: "In spite of Dr. Haeckel's great age let no one be surprised if before he dies he comes out definitely for the cause of Christ and Bible Revelation."

This, as we before have remarked, can hardly be looked for in a man between eighty and ninety years of age.

*It may be of interest to note that during the Torrey-Alexander noon-day meetings in Philadelphia, Dr. Kuhn the celebrated African explorer and missionary,

And though the arrogant edifice built by Darwin, Spencer, Haeckel and others is manifestly doomed, biology having shown the weakness of its foundation, geology having pointed out the crevices in its walls, and archaeology now finishing its downfall, yet the astonishing fact is that

there are those who prefer to remain in the tumbling-down structure rather than accept the alternative announced in the sublime words, "IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH."

(TO BE CONTINUED.)

International Sunday School Lessons For 1917

STUDIES IN ISAIAH AND DANIEL.

THE EDITOR.

(The References are to *The International Standard Bible Encyclopedia*.)

BOOK OF ISAIAH.

Of all Israel's celebrated prophets, Isaiah is the king. The writings which bear his name are among the profoundest in all literature. One great theme—salvation by faith—stamps them all. Isaiah is the St. Paul of the Old Testament.

Literary Genius and Style.

For versatility of expression and brilliance of imagery, Isaiah had no superior, not even a rival. His style marks the climax of Hebrew literary art. Both his periods and descriptions are most finished and sublime. He is a perfect artist in words. Beauty and strength are characteristic of his entire book. Epigrams and metaphors, particularly of flood, storm and sound, interrogation and dialogue, antithesis and alliteration, hyperbole and parable, even a play upon words, characterize Isaiah's book as the great masterpiece of Hebrew literature. He is also famous for his richness of vocabulary and synonyms.

The Critical Problem.

"For about twenty-five centuries," as A. B. Davison observes (*Old Testament Prophecy*), "no one dreamt of doubting that Isaiah, the son of Amoz, was the author of every part of the book that goes under his name; and those who still maintain the unity of authorship are accustomed to point, with satisfaction, to the unanimity of the Christian Church on the matter, till a very few German scholars arose, about a century ago, and called in question the unity of this

book. Tradition is unanimous in favor of the unity of the book.

Arguments for One Isaiah.

(a) The circle of ideas, which are strikingly the same throughout the entire book. "The Holy One of Israel," the characteristic name for God, which is almost peculiar to Isaiah, occurs 25 times in Isaiah and only 6 times elsewhere. This unique epithet interlocks all the various portions with one another and stamps them with the personal imprimatur of him who saw the vision of the majestic God seated upon His throne, high and lifted up, and heard the angelic chorus choir singing "Holy, holy, holy, is Jehovah of hosts." The presence of this Divine title in all the different sections of the book is of more value in identifying Isaiah as the author of all these prophecies than though his name had been inserted at the beginning of every chapter, for the reason that his theology—his conception of God as the Holy One—is woven into the very fiber and texture of the whole book. It occurs 12 times in chapters i.-xxxix., and 13 times in chapters xl.-lxvi.; it is simply unscientific to say that the various alleged authors of the disputed portions all employed the same title through imitation.

Other unique ideas which occur with considerable repetition are: "highway," "remnant," "Zion"; many others psychologically stamp the book with an individuality which it is difficult to account for, if it be broken up into countless fragments and distributed over the centuries.

(b) The literary style. It is not extravagant to say that Isaiah's style differs widely from that of every other Old Testament prophet, and is as far removed as possible from that of Ezekiel and the post-exilic prophets.

(c) Historical references; (d) The predictive element; (e) Cyrus. (Vol. III, p. 1495-1508.)

(Suppose we take this matter to a court for adjudication. Here is a book claiming to be the work of Isaiah. "No one dreamt of doubting it for about twenty-five centuries." Then the enemies of the Bible and Christianity to get rid of the prophecy of Cyrus and the Messiah pretended to raise the question of fraud. There is not a court in the civilized world that would permit the case to be heard. The Book is equivalent to a deposition by the author and cannot be called in question save by more and better evidence of competent witnesses at the time. The raising of the question by argument without evidence would be laughed out of court as an attempt to perpetrate a practical joke on the court.

The time has come to call things by their right names in infidel assault. Gasconade as evidence, any justice of the peace would resent as an impertinence or an insult.—*Editor.*)

BOOK OF DANIEL.

Purpose of the Book.

The book is not intended to give an account of the life of Daniel. It gives neither his lineage, nor his age, and recounts but a few of the events of his long career. Nor is it meant to give a record of the history of Israel during the exile, nor even of the captivity in Babylon. Its purpose is to show how by His providential guidance, His miraculous interventions, His foreknowledge and almighty power, the God of heaven controls and directs the forces of Nature and the history of nations, the lives of Hebrew captives and of the mightiest of the kings of the earth for the accomplishment of His Divine and beneficent plans for His servants and people.

Unity.

The unity of the book was first denied by Spinoza, who suggested that the first part was taken from the chronological

works of the Chaldeans, basing his supposition upon the difference of language between the former and latter parts. Newton followed Spinoza in suggesting two parts, but began his second division with chapter vii., where the narrative passes over from the third to the first person. Koehler follows Newton, claiming, however, that the visions were written by the Daniel of the exile, but that the first six chapters were composed by a later writer who also redacted the whole work.

(A number of others have ventured their guesses; certain prophecies were enlarged and interpolated during the time of Antiochus Epiphanes, in order to show the bearings of the predictions upon those times of oppression; parts are interpolations; a portion existed in the time of Alexander the Great; the book consisted of ten different original sections bound together by the circumstance that they concerned Daniel and his three friends.—*Editor.*)

Genuineness.

With the exception of Porphyry, a Greek non-Christian philosopher of the third century (A. D.), the genuineness of the book was denied by no one until the rise of the deistic movement in the seventeenth century. The attacks upon the genuineness of the book have been based upon the predictions, the miracles, the text, the language, the historical statements. (Vol. II, p. 783-7.)

(A careful and elaborate examination of these varying assaults prove them neither valid nor conclusive. As all for the most part are many centuries away, the assertions are evidently made to cloud or render doubtful the integrity of the book. None of these critics have any knowledge of the fact that for three centuries the courts of the civilized world have been governed by a rule of law that makes it impossible, one generation after the writing of an ancient document, to open the question of its integrity. Nothing is needed to sustain its truthfulness but its own contents. Now, many centuries have elapsed and the critics are as busy as Porphyry was in the third century. He frankly sought by his attack to overthrow Christianity. It would be refreshingly honest if his modern successors were to acknowledge their purpose.—*Editor.*)

The Unity of Isaiah.

PROF. G. FREDERICK WRIGHT, LL.D.

We are sorry to find in many of the lesson helps treating of the Sunday-school lessons on Isaiah the approval of the exploded German theory that chapters xl.-lxvi. were not written by the prophet Isaiah but by some unknown author of later date, who is referred to as the "Second Isaiah." In the *BIBLE CHAMPION* for November, 1914, the reader will find about all the material necessary to controvert this theory. But in this case, as in many others, it is incumbent to give line upon line and precept upon precept.

The direct evidence of the unity of the book is all that could be asked. From the beginning the Jews regarded the whole book as the work of Isaiah, and they are the original witnesses in the matter. Their testimony has special weight because they took special pride in their schools of prophets, and attached unique importance to them. "Not a doubt was entertained for some twenty-five centuries about the genuineness and unity of authorship of one who was well known to Christians by the title of the 'Evangelical Prophet,' from his remarkable and sublime prophecies about the Person and Work of the Coming Redeemer. Authors in all lands who were masters not only of style, but of the highest art in composition, admitted this genuineness and unity of authorship without the slightest hesitation." (Article by Chancellor Lias, *Bibliotheca Sacra*, October, 1915, pp. 560-591, to which the reader is referred for confirmation of all the points made in the present article.) Even so short a book as Obadiah had the prophet's name attached to it by the Jews.

Again, in the New Testament, both Christ and Paul repeatedly quote the last portions of the book as the work of Isaiah.

The reasons given by modern critics for assigning the last twenty-six chapters to a later unknown author are of the most unsatisfactory character and are, one and all, of no weight. To the objection that Cyrus could not have been mentioned by name in a prophecy given in Isaiah's time, it is only

necessary to reply that the objection is made by those who altogether deny the possibility of prophetic revelation except of the most general character. But it may be added that the fifty-third chapter of Isaiah is such a minute description of Christ and his work that the same objection may be made to its publication centuries before the coming of Christ that is made to the prophecy concerning Cyrus in the time of Isaiah.

The main argument for assigning the last twenty-six chapters of the book to another author is based upon style. It is said that the style of the last chapters is so different from that of the first chapters that it could not be the product of the same mind. But on this principle we should have to maintain that there were three Macaulays and three Miltons. There is Macaulay the historian, Macaulay the poet, and Macaulay the statesman administering the affairs of India. The literary productions in these situations differ from each other more than do the portions of the book of Isaiah. So we have Milton the poet of younger days writing "L'Allegro," Milton the Secretary of State writing ponderous political pamphlets and state documents under Cromwell, and the blind Milton dictating "Paradise Lost," "Paradise Regained," and "Samson Agonistes." In view of these any number of similar facts it is absurd to assume that Isaiah must be a composite book produced by different authors, even though the style of the last chapters were as unique as is asserted.

But the style of the last part of Isaiah is no essentially different from that of the first part, except as necessitated by the nature of the theme presented.

And here it is in place to say that the German critics who foisted this Second Isaiah upon us are not content with two Isaiahs. Applying their principles thoroughly as they must, they find what they think is evidence of eleven Isaiahs, so that the preachers and writers who display their scholarship and mystify their audiences by referring to the Second Isaiah are behind

the times. Instead of referring to the Second Isaiah they should refer to the eleventh Isaiah. Upon examination, however, it will be found that these German critics are blind leaders of the blind, and that the facts are not as they have stated them. With sublime confidence these critics and their followers, like the Germans during the present war, invariably assume that they are victors in every battle, and when compelled to retire from some untenable position do so for "strategic reasons." They are by no means scientific in their methods. They constantly put forth assumptions for arguments and introduce their conclusions by some such words as "probably," "possibly," "might be," "appears to have," "must have had," "may be assumed to have been." (See Introduction to Isaiah, Cambridge Bible for Schools, pp. lxviii, lxxv.)

A careful examination of the Book of Isaiah and a comparison of its various parts

made by Chancellor Lias shows that the majestic imagery of Isaiah, the habit of repeating his own words, many peculiar repetitions, peculiar words characteristic of the whole prophecy, the use of paronomasia and many other literary characteristics are found fairly well distributed throughout the whole book. The statements of the German critics do not bear examination. They are carelessly made and misleading in the extreme. There is no reason for assuming more than one author. And this such literary experts as Tennyson and Canon Liddon emphatically assert. It is a pity to have our Sunday-school lesson books filled with these unproved statements and using them as though there was no doubt concerning them, for they are misleading statements of "scholarship falsely so called." They are the product of a pernicious German infidelity that is poisoning modern thought.

THE SUPREME COURT

Bible Miracles.

I use this term as the commonly received one, to designate what is known in Jural Science as Conclusions of Law from the Finding of Facts.

The courts first find the facts and then recite. From the above facts we find the following conclusions of law. Such conclusions of law are called in the authorized version of our Bible, Miracles; but in the new version of the Protestant Bible, they are not so called, but are termed "wonders, works, powers and signs."

It is now generally admitted that the word "miracle" is a translation from the Latin word "miraculum," meaning marvel, and that it should have been translated *signum* or *sign*.

Using then the commonly received word, what is a Bible Miracle?

I give the answer of three competent judges.

First: "Miracles are unique and extraordinary manifestations of Divine power influencing nature in a manner incomprehensible to our empirical knowledge."

Christlieb in his book, *Modern Doubt and Christian Belief*, page 290.

Second: "A Miracle is the product of the special fiat of Deity." Judge Lamb in his book, *Miracle and Science*, page 60.

Third: "A Miracle is an event compelling attention and awakening wonder, indicating superhuman power, accomplishing some practical work and furnishing a sign of Divine message or messenger." Lyman Abbott in his book, *The Theology of an Evolutionist*, page 134.

The three authors above quoted all agree in at least one thing, viz., that the events or facts narrated in the Bible which we call Miracles, all were produced by the special fiat of Deity, as announced by Judge Lamb.

As to the proof that such event or events did actually occur as therein narrated, I am not taking up in this article, for the reason that the old theory of Hume that, "no amount of human testimony could establish the truth of these events, for the reason that such events show a violation of the laws of nature"—has long been aband-

oned. In fact, Hume abandoned it in the later edition of his book.

The theory of the skeptics and Higher Critics of to-day are fairly set forth by Professor McGiffert of Union Theological Seminary, New York City, in his book entitled *Protestant Thought Before Kant*, page 221, where he says: "Critics of Hume are quite right in saying that it is not necessarily impossible to prove a miracle; that is, they are right if a miracle be understood simply as an otherwise unheard-of event inexplicable in the light of our present knowledge. That it cannot be historically proved. That any particular event was wrought by a supernatural power for the purpose of testifying to a person's divine commission is a commonplace among historians to-day. For such proof assumes complete knowledge of all possible natural forces which may have operated to produce the event, a knowledge to which no one now thinks of pretending."

The learned professor, I think, fails to discriminate between the events or facts and the conclusions to be drawn from these facts when proved or admitted. The events or facts are subject to proof, but the conclusion to be drawn from them when proved is entirely the operation of reason or judgment. Proof ceases with the facts and has nothing to do with the conclusions drawn from such facts.

The professor, as I understand him, admits that the facts can be proven, but he objects to the conclusion that such facts prove that they were wrought by any supernatural power for the purpose of showing that any person had a Divine commission.

The best way to illustrate this is to bring one of the Bible Miracles into court and try this issue under the rules of jurisprudence.

For this purpose take the account of the trial of Elijah with the priests of Baal as related in the 18th chapter of *First Kings*. The issue is what we call a mixed one of law and facts. The truth of the facts therein narrated is to be passed upon by a jury. The question of law, or conclusions, are to be passed upon by the court. The professor appears for the Higher Critics, and I appear for the Evangelical Churches.

The professor, under the above quotations from the book would say: "We waive a trial by jury. There is no question of fact for them to decide. We admit that the facts therein narrated can all be proven. What we object to is the conclusion that such events or facts show that they were wrought for the purpose of testifying to a person's Divine commission, for the reason that we have not a complete knowledge of all possible natural forces which may have operated to produce the events." At this point the court would ask for the evidence. He would read chapter 18 of *First Kings*, beginning at verse 19, to verse 39. At the conclusion he would say to Professor McGiffert: "Professor, you admit that it is not impossible to prove that Elijah met King Ahab and demanded of him that he assemble all Israel and the Priests of Baal at Mt. Carmel. That the king did so, and that when they were thus assembled Elijah said in the presence and hearing of all of them, 'Let the Priests of Baal kill a bullock, put the flesh on wood piled on the altar but put no fire under it. I will do the same with another bullock. Let the Priests of Baal call on their gods and I will call on the name of the Lord, and the one that answers by fire let him be God.' That the Priests of Baal did so and called on their gods until the going down of the sun and got no answer. Then Elijah placed the other bullock in like manner upon the altar that he builded and poured on the meat and altar twelve barrels of water, and then in the presence and hearing of all uttered aloud this prayer, 'Lord God of Abraham, of Isaac, and of Israel, let it be known this day, (1) that Thou art the Lord God, and (2) that I am Thy servant, and (3) that I have done all these things at Thy word.' That then fire came down and consumed everything, including the stones of the altar and the twelve barrels of water. All these, including the fire, were simple facts cognizable by the sense of sight and the sense of hearing. You admit that it is not impossible to prove them and have waived the proof. You simply say that we are not entitled to draw from them the conclusion that some superhuman power sent that fire for the purpose of testifying

to Elijah's Divine commission. For what other purpose could it have been sent than the one Elijah asked for? To say that some possible natural force not known to us *might* have produced the fire at just that time is to us absurd. The fire came at the conclusion of Elijah's prayer. What power had Elijah to call forth that hitherto unknown natural force just at that time? None. From the facts in this case the court finds as the conclusions of law that the fire was sent from God in answer to and for the purpose set forth in Elijah's prayer."

Such would be the conclusion of any court in the civilized world under the well-established rules of jural science. What is true in this case is equally true of nearly all the miracles of the Bible. They are all conclusions of our judgment or reason drawn from well attested facts, facts that at the time were cognizable by the senses. Hume, when he wrote that "no amount of human testimony could prove a miracle; that the witness was either deceived or testified falsely," was at least consistent. But when that position was abandoned for one that the facts, though true, do not

justify us in saying that "such an event was wrought by a supernatural power for the purpose of testifying to a person's Divine commission, for we do not know of all possible natural facts which may have operated to produce that event," provokes a smile of derision, even if the author is a professor of Church History in one of our theological seminaries.

What was there in Moses, Samuel, Elijah, Elisha, and Isaiah, that they could wake some possible natural force to produce certain events which we call miracles?

To admit that it is possible to prove these events and then claim that they might have been produced by some possible natural forces, is simply absurd. Some of them change from unknown natural causes to well known mechanical ones.

Thus Professor Kent admits that a pillar of cloud by day and of fire by night followed or went before Israel for forty years,—but nothing supernatural about it. Oh, no. Moses simply carries a pot of coals on the top of a long pole and marched ahead. That was all there was of it. Have such writers no sense of the ludicrous?

Clyde, N. Y.

T. ROBINSON.

THE CLUB

IS GOD THE FATHER OF ALL MANKIND?

THE DOCTRINE TESTED.

REV. HENRY MARTYN DODD.

I.

Is it not one of the laws of Logic, that any proposition carries with it as also *true*, inferences and implications that can be legitimately drawn from it.

II.

If God is the Father of all men by nature, will it not be proper for us to look to human fathers as types and ideals of God? What human father, even at his best, will do justice to God as He really is?

III.

If all men are sons of God by nature, is it not a legitimate inference that there is a "Divinity of Humanity"?

IV.

If there is a Divinity of Humanity, why should not each human soul imagine himself as more or less divine, with *Godlike* traits and qualities?

V.

Does not the Bible say that Jesus is the "only begotten Son," full of all divine perfections?

VI.

If God is Father to men, and all men are his sons by nature, is it not a legitimate inference that the Heavenly Father is too good to eternally punish any son of his, however bad he may have been, and certainly not such *good fellows* as most of us deem ourselves to be?

VII.

Is it not true that such a God deems it less important to promote His *Glory* by

punishing sin, than overlooking their errors and faults?

VIII.

Is it not also a legitimate inference that bad men are more weak than wicked, only "wayward children," more to be pitied than blamed?

IX.

If creation makes men children, how about the rest of God's creations?

X.

If all men are sons of God, what a sad lot of "sons" God has!

XI.

The true Fatherhood of God is a most *precious doctrine* to us Christians, and it is to be found in the creeds of all evangelical churches. Read John ii. 13 25, where Jesus says "my Father's House," and see how he limits the Fatherhood privilege to his disciples born of the Spirit. In John viii. chapter he handles the doctrine at length and tells us that the Devil is father of a certain class—which he describes.

XII.

The writer has had seventy or more years of opportunity and experience with the fruits of this Universal Fatherhood doctrine. It denies many saving truths and in many cases begets laxness of life. It is at present one of our most dangerous errors, and should be fought vigorously. It is a fascinating doctrine to the carnal heart. In China and Japan the missionaries have to fight it tooth and nail. It is the central idea of Christian Science, Swedinborgism, and a host of false cults. It is the taproot of Universalism and Unitarianism. It is the root of the Liberal Theology. It humanizes Deity and deifies Humanity, and is death to vital Piety.

Clinton, N. Y., July 2, 1917.

TESTIMONY—A PLEA.

Recently a communication was received—circulars, testimonials, etc., from an evangelist professing to stand foursquare for the orthodox faith. He was radical in insisting on a positive faith and consistent practice, but in his letter was a startling advocacy of a prominent periodical that is constant in advocating the side of the radicals, and in defending the ordina-

tion of unsound men to the gospel ministry. On behalf of this periodical he made an urgent plea for subscriptions.

This contradictory attitude is startling, but seems to be common, for this journal referred to is very popular with those professing the conservative side. That it can be so, is disheartening, for an enemy within the gates is recognized as being by far the most dangerous. And as to-day the nation is realizing that those among us who condone or encourage our enemies in their brutal warfare, are traitors to the country, so ought we to see this with reference to the "fight of faith."

If we by giving our money, and by increasing the subscription lists of such papers are furnishing them with the sinews of war, and also the place of vantage for their attacks on the integrity of the Scriptures, we are making ourselves one with them—Particeps Criminis, regardless of our professions to the contrary.

What though it be "so newsy," so "well edited," is that not all the more reason why we should fear its influence among the unwary, and shall we not refuse to give aid and countenance to the deceitful warfare? Let us be consistent in this as we insist on being in national affairs, and let us give our money and our names to such publications as stand firmly and frankly for "the faith once delivered to the saints."

THE SIN AGAINST THE HOLY GHOST.

What this sin is, has long been a topic of discussion, without solution. We suggest that it is not far distant from the Sin of the Evangelist referred to above. Our correspondent signs his name, which is a guarantee of the truth of what he relates. As he does not give the name of the evangelist or periodical we can speak without personality.

The periodical is a modern example of the sorcerer, Simon. He became a Christian, was baptized and then tried to buy the use of the Holy Ghost in his diabolical incantations. Those who doubted the credibility of the Gospel story may find their doubts vanish as they learn of the

modern pervers. A Christian journalist who prostitutes a religious periodical to money-making, by flaunting the orthodox banner while propagating infidelity, comes in dangerous neighborhood to Sin against the Holy Ghost. It does not lessen the shame, but magnifies it to hear as the pretended defense, "They all do it!"

It is a stinging disgrace to know that reputable publishing houses, founded and maintained by orthodox money, will be guilty of this sin. They can be honest, if they will publish as their title, Unitarian, Free Thought, or Infidel, or anything else that will be understood as the open enemy of the Orthodox interpretation of the Bible. But they do not dare do that. The Liberal Religionists are a negligible quantity. The only patronage that pays is the vast Orthodox multitude of all denominations and creeds. The publishers know this. They try to hold to the orthodox and by their liberal publications catch also the patronage of liberal denominations, and worldly people of no denominations.

This fact reveals the remedy for this good Lord, good Devil business. Let a League be formed in every Denomination that reveres the Word of God, not to buy any literature of any kind of the publishing house that plays this infidel game. At the earliest moment oust the highly paid editors, secretaries and managers who dishonor the Church and defy God by their treason which is Copperheadism par excellence.

THE EDITOR.

AN UP-TO-DATE DICTIONARY.

Editors of The Presbyterian:

I am trying to write a dictionary, and I thought possibly you might give me a little start in publishing it. Perhaps you could try a few samples on the public in your columns. I am thoroughly convinced that our dictionaries are getting out of date, and are not giving us definitions of words according to their usage in high places. If I am mistaken, I hope a generous public will pardon my little experiment. The following are a few selected samples of what I hope and expect will be a monumental work:

(1) *Honesty*—A quality that should be

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urged upon remote politicians and business men. It has nothing to do with the misappropriation of funds, the perversion of wills, the denial of creeds explicitly subscribed to in words, implicitly subscribed to in position.

(2) *Liberalism*—An attitude of mind that holds itself open to every form of denial of accepted standards in religion, and demands that same attitude on the part of others, but wages war to the knife, the knife to the hilt, against everything called orthodoxy.

(3) *Modern Thought*—Old ideas from the scrap heap, revamped and polished, sold in the market as up-to-date.

(4) *New Light*—Old darkness.

(5) *Preacher*—One who can fool himself and the people into thinking he is saying something big and grand, when he is saying next to nothing. He must avoid stirring the consciences of his own people, though he may condemn the sins of people outside his congregation, if he is very careful. He must use a single-edged sword, with the edge and point turned outward.

(6) *Quality in Religion*—The faculty of saying smooth things in faultless English. It does not matter if a little deceit is thrown in. Rubbing up the outside of the cup or platter. Polishing the tombstone. Healing the sore over on the outside. Anything that is of the nature of the diagnosis, the surgery and cure of sin is cheap and vulgar, and must be excluded.

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THE HOLY CITY

THE EDITOR

"PLAY THE GAME."

A prominent New York financier, who did not pose as an ideal Churchman, died recently. After his death it was discovered that he had lost several millions, which could have been evaded by breaking his word. The incident excited comparatively little notice or comment. It was universally recognized that he had only obeyed the rule of all honorable business.

The religion of sport has but one article in its creed, "Play the Game!" To cheat is the unpardonable sin. All competitions in games are governed by a few, simple, but clearly defined rules. Entry for competition is accepted as a pledge of honor to obey the rules. Any competitor, who gains an unfair advantage over others by evasion or violation of the rules, is disqualified.

Golf is called the gentleman's game, because the players are left so often to their own personal honor in the playing. Many strokes may be made beyond the notice of the competitor. Each golfer records and reports his own score. It is instantly accepted by his opponent. If a player becomes known as a foul player, or one who can "count better than he can play," he is sent to coventry by all. If a golfer seeks a place in a tournament, he is required to qualify by reaching the standard of strokes fixed for entry. If he exceeds it, by one stroke, he is disqualified. He may not enter, even if a sympathetic mass meeting of caddies and "gallery" unanimously vote to give him another chance.

"Play the game! is the rule that governs all activities of life. Is politics immune? The abuses of previous methods of selection of candidates induced the enactment of the primary law. It is so minute in its details that it is difficult to discover anything that could be added to secure absolute fairness in the expression of the popular desire and will. "Play the game" is the requirement of each entry. The primary law, like all other laws, says, "Once for all!" It contains no provision for another chance for a defeated competitor, after the court has tested by trial his claim and denied it by declaring his opponent legally elected. If he had lost the election through gross frauds perpetrated in his behalf by his managers or supporters, it would seem incredible that he would dare ask for another chance. To evade or violate the law by the pretense of a nomination by a crowd on the street or public square is a subterfuge entitled to a name, that would not be polite, for one avoiding an obligation dishonorably.

The infallible standard of morals throws a white light upon this question, from which there is no appeal. It declares that over against "the vile person who is contemned," supreme honor shall be shown to him "that sweareth to his own hurt, and changeth not." As interpreted by the English Prayer Book it means: "He that sweareth unto his neighbor, and disappointeth him not, though it were to his own hindrance." The intelligent voter, at heart, is a thorough

believer in "Playing the Game," whether he wins or loses. If he is deceived and seduced to play foul, he will repent bitterly. As an atonement, he will materially aid the movement of the "Mills of God which grind slowly, yet grind exceeding small."

BLIND LEADERS OF THE BLIND.

THE BIBLE CHAMPION deals with political events and political leaders only when related to Bible standards of public morals. The Inspired Book is the most perfect political manual ever devised. No duty of any official is neglected or overlooked. Principles are declared which assure the perfect performance of all.

The Governor recently proclaimed that the successful candidate in the primary election was "entitled legally and morally to the party name, emblem and machinery," but omitted to add, and *also the total party vote*. He stated that he "intended to support the defeated candidate, and the other voters of the party might properly do the same and maintain their party regularity too; but even if they cannot, and the choice were between obligations of partisanship and the obligations of citizenship, duty would be entirely clear."

It would be a novel, if not phenomenal, war condition, that would make it proper or possible to unfurl the flag in its own camp where it morally and legally belongs, and to enroll the commander-in-chief and the total army in the camp of the enemy. Would patriotism and honor prompt General Pershing to follow that course in his first engagement and instantly end the war?

Speaking politically, the Governor's advice would seem to be: "Go into an election under a pledge of honor to abide by the result; if defeated, by hook or crook, get some kind of a nomination on some ticket for your defeated candidate and try again."

It is a dull citizen who does not at a glance discern the seed of anarchy in the counsel. "If at first you don't succeed, try again, and again and again; there is no limit to effort but success." There is not one of the highly exalted party leaders, who by word and act offer similar advice, could have been elected if the defeated minority had followed their present example and counsel. It is only a step further, when votes fail after repeated efforts, to appeal to force, as is not infrequently the case in some present-day governments where the majority vote, legally cast, counted and declared, is not final in the first effort.

One principle found in the Infallible Political Manual is the antidote for anarchy in every form. When you have submitted your case to the court, either by vote or suit, your duty is simple and plain: "According to the sentence of the law and according to the judgment thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left."

When the most highly honored and trusted leaders so far forget their own honor as to endeavor to seduce their followers to like treason, the reply ought to be, "Let us see what the Political Manual has to say about it."

"To turn aside the right of a man before the face of the Most High; to subvert a man in his cause, the Lord approveth not. These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates. Where there is no vision, the people perish; but he that keepeth the law, happy is he. If the blind lead the blind, both shall fall into the ditch."

There will be no reply to the question: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. We believe we ought to obey God rather than man."

IS WELCHING A POLITICAL VIRTUE?

The gentleman of the world may have a very limited religious belief according to the standard of the churchman. Yet he holds to one tenet with a tenacity as great as that with which he cherishes life. His word of honor is impeccable. Election time is an occasion when not a few professed Christian men pretend to believe that the standards of righteousness may be lowered a trifle. A lie is a venal fault, "as theft is to a starving man." If half the accusations made against any political party by its opponents are true, many, if not most of the candidates, instead of being elected to office, should be sent to prison. No one believes a political lie, not even its inventor or retailer.

Not infrequently, in the stress of a campaign, all parties pretend to believe that the opposing party is the enemy of all good. It must be defeated at all hazard. Candidates and voters are urged to leave nothing undone to defeat the dangerous foe of the City, State or Nation. The flag is draped upon the platform and wrapped about its candidates, utterly regardless of the prohibition against making the national emblem an advertising ally. Rare occasions have occurred when adherents of the party are told they should hold their pledged word of honor a mere trifle to be sacrificed for the greater good of political success. And yet all will agree that if a great party should lose its regard for truth and honor, it would cause greater evil, than any one act by its opponent, if it should win, however destructive or depraved the act should be.

There is one political guide book which is infallible in its advice and instructions. A great leader, in the stress of a bitter campaign against him and his cause, vehemently urged and commanded all his adherents that they avoid being, as they are slanderously accused, "those who say, 'Let us do evil, that good may come,' whose damnation is just."

Political leaders will do well to imitate in their regard for party honor the pagans who without Christianity as a guide could say: "Believe it to be the greatest of infamies, to prefer your existence to your honor, and for the sake of life to lose every inducement to live." Another added what may still be a higher and more effective reason: "What is honorable is also safest."

EDITOR'S WHAT NOT



THE LIARS IN DANIEL'S DEN.

The Bible knows nothing of the "ugly word of three letters." It is as ignorant of the conventional indiscretion—"the white lie." In over one hundred references to lies and lying, the liar is branded as a criminal offender. The enormity of the offense may be understood from the penalty: "All liars shall have their part in the lake which burneth with fire and brimstone: which is second death." (Rev. xxi. 8.)

Daniel's Den was that chamber in his house whose windows were open toward Jerusalem, in which three times a day he consulted the Supreme Judge of Judges. What standing in that Den, the Liars about Daniel would have may be guessed from the attitude of all judges to the witness in court detected in lying. He is excluded from further hearing in the case,—"*false in one—in all*,"—he may be indicted for perjury if the case is worth while.

There is a lie through ignorance, but the Penal Code declares, "An unqualified statement of that which one does not know to be true is equivalent to a statement of that which he knows to be false."

It is a very striking fact that every form of tampering with the Divine Revelation has somehow been given a place in the Penal Code. It shows how carefully God has hedged His Word about with the shield that law provides for all things of value. "If a book, paper or document, is offered in evidence as genuine, which the witness knows has been forged or fraudulently altered, it is felony," for which there is a heavy penalty.

The BIBLE CHAMPION has had many references to the Ancient Document provision of Law which has been shown by competent authority to include the Books of the Bible. Each book is equivalent to a deposition by its author, and needs nothing to maintain its truth but its own contents. We need not amplify by quoting. The Book of Daniel is an Ancient Document; any competent lawyer in the world knows that for over three centuries the courts of the world have maintained this provision without a dissenting voice. We have a right to call off discussion and demand evidence. When a statement is offered assailing the integrity of Daniel or any other Book of the Bible; or denying or controverting any fact contained in it, we have the right to demand evidence such as would be accepted in the courts. No such evidence has ever been offered. It would be difficult to find two witnesses, present in the Lion's Den at the time Daniel was, to testify that Daniel was a liar.

Laying aside all ordinary courtesy, we have a right to declare that any intelligent, well-informed person, deliberately declaring that any fact related in the Bible is untrue, is liable under that provision of the Penal Code which says: "The unqualified statement of that which one does not know to be true is equivalent to a statement of that which he knows to be false."

The artist above suggests in the words of John that we "try the spirits." We add that the chief liar has already been tried, convicted and sentenced. Jesus, rebuking a pack of liars, said: "Ye are of your father the Devil; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." (John viii. 44.) It will simplify matters very much if we remember that nobody but the Devil and his followers have any interest in lying about the Bible or anything in it. The moment we discover the lie, we can affix the name of its author and not waste words in reply. Label it and its vender. That will be sufficient.

SAVING FAITH.

There is faith and faith. All men have faith of some sort. But what, from the Bible point of view, is Saving Faith?

In the New Testament the English word "faith" never translates any other Greek word than *pistis* except once, when it translates *alpis*, "hope" (Heb. x. 23); and the Revision corrects this mistranslation. But other English words also render *pistis*: "assurance" once (Acts xvii. 31); "belief" once (2 Thess. ii.

13); "believe" once (Heb. x. 39); and "fidelity" once (Titus ii. 10). The remaining 229 times it occurs it is rendered by "faith."

The Standard Dictionary gives as synonyms of faith these words: assent, assurance, confidence, conviction, credence, credit, creed, doctrine, opinion, reliance, trust.

Faith may be the act or exercise of a person in believing, or the object of belief: the act or exercise, as of the sinful woman whom Christ absolved, "Thy faith hath saved thee" (Luke vii. 50), or the centurion whose servant Christ healed, "I have not found so great faith, no, not in Israel" (Luke vii. 9); the object, as in Jude verse 3, "Earnestly contend for the faith which was once delivered to the saints," i. e., the body of Christian truth to be believed.

According to mental philosophy the faculties of intelligences are distributed into intellect, affections, and will,—mind, heart, executive powers. In this analysis the body is not included since it has no initiative or determining office of itself, but is the instrument which mind, heart, executive powers use. And it is a striking fact that a true, Biblical faith functions in consonance with this analysis!

In the fourth chapter of Romans St. Paul adduces Abraham as the great example illustrating justifying (i. e. saving) faith. Fortunately, in the eleventh chapter of Hebrews we have his faith depicted in exact and complete exposition. God's command came to him to leave his Ur home and go out to an unknown land, the command being accompanied by promises. In verses 8 and 13 it is written that he was "persuaded" of them, "embraced" them, and "obeyed."

"Persuaded," i. e. the mind gave assent—faith of the intellect; "embraced," i. e. the heart accepted and was enamored of them—faith of the affections; "obeyed," i. e. the executive powers effected the requisite action—faith of the will. This is a complete faith.

The devils have faith of the intellect, for they "also believe and tremble" (James ii. 19), and are devils still. There are probably no beings in the universe more soundly orthodoxal, intellectually, than they, indeed far surpassing many professors in our theological seminaries! But their faith does not save them. There were those who prophesied in the name of the Lord, cast out devils, did many wonderful works—surely they had a faith of engrossing affection—but Jesus says "I never knew you; depart from me" (Matt. vii. 23). Their faith did not save them. And of others he says, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke vi. 46), showing the futility of a faith that is without obedience. And it is noteworthy that the Greek verb *peithō*, cognate with *pistis*, has in the middle voice, as given in the lexicons, the meaning *to obey*. So the Revision gives John iii. 36, this rendering: "He that believeth on the Son hath everlasting life; and he that *obeyeth not* the Son shall not see life; but the wrath of God abideth on him."

Abraham's faith of the intellect was necessary, but not enough; his faith of the affections was also necessary, but not sufficient until the faith of the will

put into execution the faith of the mind and the heart. Faith thus requires and takes, for salvation, the whole man; for Christ allows no uncommitted remainders. Only this three-fold faith is efficient and sufficient.

Saving Faith, then, is the faith that believes with the mind, *and* embraces with the heart, *and* obeys. Let every one whose faith comes short of this, beware! Only this is efficient and sufficient for salvation. —B.

OUR NEW HOME.

If our readers will turn to the outside of the back cover they will learn how palatially we are housed. By the side of this historic church in the second decade of its second century, is a commodious church house for the pastor. It provides offices for the BIBLE CHAMPION more complete and convenient than ever before. We desire to repay this beneficence by keeping before our readers the great work being done here to maintain a Forward Movement worthy of the marvellous past and competent for the wonderful future. Any amount, any of our readers feel like contributing to aid this heroic band, will be gratefully received and wisely expended. The outlook is most encouraging. A great property with a very small indebtedness, up-to-date in most particulars, is now being utilized to help gather in the thousands of engulfed Protestants that crowd this part of the city. It is projecting a special line of work for the multitude of young men and women, working at meager wages, deprived of the safeguards and comforts of a home. We are so arranging our building and equipments as to make it a Young Folks' Club, with everything that appeals to the eager, active young mind, and at the same time afford the safeguard of home life. There is no limit to the multitude within easy reach, if we can convince them that we are friends willing and able to prove ourselves friendly. Last Sunday evening, the largest congregation for a number of years, with seven additions to the church, three young men and two young women. The BIBLE CHAMPION is in evidence at every service. We will be glad to hear from any who are interested in this phase of the City Problem, and will aid us in our work.

IS ANYTHING AMISS?

The Editor was seriously burdened in closing up his work at Trinity and opening the new work in Brooklyn. Much of the detail of the office work had to be entrusted to the stenographer without supervision. Complaints began to be frequent and insistent. A personal examination revealed that the trust had been misplaced. The stenographer was permitted to find employment elsewhere. A systematic and careful overhauling of the office revealed such carelessness and neglect as will require weeks of effort to get straight.

If anything is amiss; in orders for literature; in acknowledgment of letters; in change of addresses; in incorrect label through failure to change the date, or omission of any date; write the Editor in the first mail, giving data for straightening everything. We humbly apologize, although the cause resulted from personal illness and overwork. There is no system in any business in

New York more carefully or completely planned and managed than is our office; every scrap of paper from every correspondent has its indexed place and can be found instantly. The files are not only alphabetically arranged, but also by countries, states and cities or towns.

When it is remembered that we cover every country on the globe, every province in Canada, and every state in the Union, it will be understood what care and patience are needed in the task of keeping this information up-to-date and correct. If each subscriber, or correspondent, will immediately call attention to oversight, neglect, or error, the task will be immensely lightened. When the errors are permitted to accumulate the tangle is greatly magnified. We are now required, under penalty of forfeiting our second class privilege, to keep our subscription dates perfect and within the law; never over one year behind unless for special reasons. Will not our readers help us make the mailing list perfect and legal without fail immediately. Pay enough to bring the subscription to 1917, any month; or write the editor personally, and he will take care of you. We will not lose a friend in these pinching times for lack of a dollar, if we can get it—as we are sure we can.

UNCLE SAM SMILES.

After repeated efforts we succeeded in adjusting our mailing privilege with the Postal Law. The courtesy and kindness of the postal authorities in Washington and Brooklyn were perfect. When the telegram from Washington was received, granting entry as second class matter, the Brooklyn authorities, with beaming smiles, congratulated the editor that his troubles were over. The only reply he could make was: "Your kindness has been so perfect, I can almost say I am glad I was in trouble to be helped out so gracefully." We had followed the custom of our predecessors who had never mailed a single copy in all the years in accordance with the postal law.

We have completed our War Plan, and are admitted to second class mailing privilege as a bi-monthly. The rules governing subscriptions are very stringent because of the many attempts to issue fake periodicals. This will require our most careful attention. We trust our readers will help us keep *Uncle Sam smiling*. Examine your label. If it does not say "1917," will you not by first mail send enough to secure that date? We have every assurance of regular issue if our 2,187 subscribers continue their subscription and our Patrons their coöperation. We announce on another page the publication of the "Twentieth Century Miracles" in book form at 50 cents a copy, net, postpaid. This we will set aside as a Reserve Fund for emergencies. If 500 of our readers will coöperate and each take two copies, we will be at ease at once as to the future. If all subscribers will renew for another year at once, we can begin the new year with peace of mind and content of soul. Any Patrons who can at once favor us with a contribution of part of what they have been sending us heretofore, will relieve the pinch always brought by delayed subscriptions.

BACK TO THE SIMPLE LIFE.

The Editor found the seven years' struggle and anxiety involved by the work of saving Trinity Church, New York, needed an extraordinary antidote. My daughter and her husband, Mr. and Mrs. George W. Martin, Evanston, Ill., invited my daughter and myself to spend the Summer with them in their beautiful summer home on the St. Lawrence, at Alexandria Bay, N. Y. I agreed to accept if they would pitch a little tent on the back lawn, in which I might abide. There, overlooking a quiet little bay of the great river, the Summer was spent. A weekly trip from the Canada line to Brooklyn might seem going a long way to church. The church whose early demise was predicted by some, and eagerly hoped for by the Hebrew neighbors who were already occupying the steps and sidewalk as if they had entered into ownership, needed radical treatment. The pastor announced that he would occupy the pulpit every Sunday. An industrial school is near by, whose hundreds of children were stranded; one-half were tied by contagious disease at their country home; the other half were tied in the city because the sick ones could not return; they were thus cheated out of their summer outing. They gladly accepted the invitation to worship with us. It was Hobson's choice. All the other places were shut. It was an object lesson that needed no words, for over one hundred boys and girls to march through several blocks to and fro every Sunday morning for two and a half months.

The life in the tent gave a new zest to existence; the proprietor of the Edgewood Park Hotel generously granted the use of the hotel private golf links to our family; this with the fishing and the boating in our family yacht through the 1,000 islands that dotted this mighty river for miles, made the weekly visit a fairyland journey of comfort and delight. The illustrations in this number and the next from the little family camera may help make the outing a reality rather than a dream to our readers. The inside of the front cover has been selected as the best place for the illustrations.

PRESIDENT WOODROW WILSON'S LETTER.

191 South Second Street, Brooklyn, N. Y.

October 26, 1917.

PRESIDENT WOODROW WILSON :

Honored Sir :

I am Pastor of the First Methodist Episcopal Church, Williamsburg, Brooklyn, N. Y. It is in the second decade of its second century. For some time it has been regarded as a candidate for "the scrapheap." It made its bid to retain its "place in the sun" by arranging with the Dime Savings Bank, Williamsburg, Brooklyn, to subscribe for a \$1,000 Liberty Bond. It would only be a bit of justice for the Churches to recognize their important financial relation to the Nation. Freedom from taxation of the vast sum of money in Church property would warrant all Churches to contribute in times of great emergency. Scarcely a Church is unable to subscribe for a Liberty Bond of one of the smaller denominations; many can do a very generous thing without serious embarrassment. I am suggesting to the City Press that they unite in starting this movement in the Metropolis as an aid in the last Day's Drive. If you will telegraph a brief word of approval, at my expense, at the above address, it will help awaken enough interest to aid materially just now. In addition it would set the Churches of the land thinking of their responsibility and their individual duty, at the next call, if need should be.

Yours respectfully,

JAY BENSON HAMILTON.

TREASURY DEPARTMENT

Office of the Secretary,

Washington, Edward Clifford, Room 368.

November 5, 1917.

Rev. Jay Benson Hamilton,
191 South Second Street,
Brooklyn, N. Y.

Dear Sir :

Your letter of October 26 addressed to the President has been referred to the Treasury Department. I am directed by the Secretary to reply to the same, as I am helping on Liberty Loan matters.

The Secretary desires me to thank you for your suggestion, and to say that the matter will be given consideration when we offer the next Liberty Loan.

Yours very truly,

EDWARD CLIFFORD.

THE WHITE HOUSE
WASHINGTON

Personal


October 27, 1917

My dear Doctor Hamilton:

The President directs me to acknowledge the receipt of your letter of October 26th, and to say that he is bringing your suggestion to the attention of the Secretary of the Treasury, though he is afraid it comes too late to be acted upon before the campaign closes at nightfall.

With appreciation of your patriotic interest and good will, I am

Sincerely yours,


Secretary to the President

Rev. Jay Benson Hamilton, D. D.,
Brooklyn, New York.

JESUS AS HE WAS AND IS

By SAMUEL G. CRAIG, A.M., B.D.

Minister of the North Presbyterian Church, Pittsburgh

With an introduction by

Prof. BENJAMIN B. WARFIELD, D.D., LL.D.

of Princeton Theological Seminary

CONTENTS

Jesus and His Place in The Christian Religion; Whence He Came; Why He Came;

JESUS, As King; Our Example; A Preacher; A Miracle Worker; A Healer; One Who Died; The Regenerator of Character; The Regenerator of Society; A Man, And A Friend; A Judge; His Place in the Cosmos; The Coming One.

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EDITOR

G. FREDERICK WRIGHT

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The writers Wiener, Dahse, Lias, Troelstra and others, whose articles in *Bibliotheca Sacra* have by general consent caused a halt in the prevalent destructive criticism of the Old Testament, will continue their contributions.

Among the conservative recruits for the defense of the New Testament is Rev. E. S. Buchanan, A.M., of Oxford, England, who has become the leading authority in the world on Old-Latin MSS., which give us the text of the New Testament two hundred years nearer the autographs than the oldest Greek MSS. These texts strongly support conservative views. See his epoch-making article in the October number. He will continue a regular contributor to *Bibliotheca Sacra*.

While representing the highest Biblical scholarship, *Bibliotheca Sacra* is by no means deficient in discussions of a popular character.

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Bible League Conferences in Principal Cities

Place and Date to be Announced.

TO BE ADDRESSED BY

JAY BENSON HAMILTON, D.D.

EDITOR, BIBLE CHAMPION.

"WHEN THE BIBLE WAS BLOTTED OUT."

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvellous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business, Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. What if the Church were Closed as well as the Bible Blotted out!

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No thoughtful mind can for a moment consider the possibility of *A Closed Church* and *A Blotted Out Bible* without an emotion of dismay and despair. Yet countless multitudes live as if the Church had forever disappeared and the Bible had never been. These Twin Parables prepared for Our Bible League Conferences announced in this number are an attempt to realize what these disasters would be. They may be used singly as Lectures or as announced.

PHILADELPHIA PRESBYTERIAN FRATERNITY.

The startling paper "When the Bible Was Blotted Out" was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could be true. Probably the great place of "the Book" in world life was never more vividly realized.

A most hearty vote of thanks was tendered to the one who had delivered one of

the most suggestive papers of the entire year, and especially good men are always on the program of this Ministerial Association.

Then the paper had an intensely human side. There was constantly hidden fun and invisible tears. Sorry, indeed, would be the plight if the once sacred page became only a ghost of white paper. The pathos of such a situation was felt in the invisible tears, as the calamity suggested by the speaker was even thought of. The effect of the paper is to make one regard a true and tried friend, "The Bible," with still greater affection.

REV. SAMUEL D. PRICE, D.D.

Chairman, Executive Committee.

BOONTON BIBLE CONFERENCE.

Rev. George L. Richmond, D.D., Pastor of the Presbyterian Church, Boonton, New Jersey, arranged for a Union Bible Conference in his church. The Episcopal Reformed and Methodist Churches united in the Conference. Two sessions were held, 3 p. m. and 8 p. m., Wednesday, February 7, 1917. Dr. Richmond writes a brief letter concerning the Conference:

"I want to thank you for the two lectures you gave before our Union of Churches. They will do a great deal of good in awakening the people to a sense of the value of the Word of God and what an awful chaos would ensue if it were blotted out or lost. Your lecture on 'When the Ministers Struck' should be very effective in making the Churches think upon their duty to the aged pastors of all of the Churches. Every Denomination is now making an effort to secure a Fund which shall enable the Churches to provide some adequate support for these faithful Ministers of the Gospel in their old age. Your lecture will do much good in that cause and I hope it may be delivered in many of our Presbyterian Churches and thus stimulate to large and generous giving."

"When the Bible Was Blotted Out"

PRESBYTERIAN FRATERNITY.

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvellous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

NORTH BAPTIST THEOLOGICAL SEMINARY.

Dean John M. Dean, D.D., Chicago, Ill., said:

"It was a great pleasure to have you with us at the Chapel hour and to hear your most unique Parable, 'When the Bible was Blotted Out.' It might well be expanded into a little book and published, I think, with real value to the cause of the integrity of God's Word."

WOOLEY MEMORIAL M. E. CHURCH

Rev. G. K. Flack, D.D., Pastor, Chicago, Ill., said:

"The people of my Church greatly enjoyed your 'Modern Parable.' It was a forceful, unique and practical way of teaching certain truths about the Word of God that will ever remain with those who were privileged to hear it. May God bless both speaker and message."

PASTOR'S FEDERATION, WASHINGTON, D. C.

Rev. W. H. Bates, D.D., a distinguished Presbyterian clergyman of Washington arranged for the Parable before the Pastors' Federation, (all Protestant Denominations), in the Y. M. C. A. Assembly Hall, Washington, D. C. He writes:

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public,—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good,—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

MOODY BIBLE INSTITUTE.

Prof. Robert M. Russell, D.D., Professor of Bible Doctrine and Homiletics, Moody Bible Institute, Chicago, very courteously surrendered his hour for the Parable, "When the Bible Was Blotted Out." The Student Body were present. Dr. Russell said:

"I am writing on behalf of the management and students of Moody Bible Institute, to thank you for the most enjoyable address you gave as a Parable. You certainly realized at the time that the student body was greatly pleased and edified. I hope for you a wide hearing, and shall be glad when you have put the address in printed form. Your description of what would follow a lost Bible will certainly create a deeper love for the book in all who hear."

A CONGREGATIONAL COLLEGE PRESIDENT.

"Recently, Dr. Jay Benson Hamilton, of New York City, gave his Parable 'When the Bible was Blotted Out,' before the College. I think I am quite within the truth, when I say, that from the oldest member of the Faculty, to the youngest student present, all were interested and profited by his work. It is absolutely a new line of Bible defense and I wish it might be given in every Church and School in our country from ocean to ocean. I believe it would do good everywhere and harm nowhere." *Charles A. Blanchard*, President of Wheaton College, Wheaton, Ill.

A limited number of invitations to read this Parable may be accepted.

Bible League of North America

FORMERLY

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WILLIAM H. BATES, D.D.

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ENTERED as second-class matter May 31, 1917, at the Post Office at Brooklyn, New York, under the Act of March 3, 1879.

(Vol. xxiii—19)

Back to the Bible

The Bible League will arrange for Fifty Bible Conferences in Churches near or in New York, as soon as weather conditions are favorable. The Editor of the BIBLE CHAMPION will deliver his Parable, "When the Bible Was Blotted Out!" What would the World do now without the Divine Compass to Guide the Ship of State in its Hour of Deepest Stress?

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No thoughtful mind can for a moment consider the possibility of *A Closed Church* and *A Blotted Out Bible* without an emotion of dismay and despair. Yet countless multitudes live as if the Church had forever disappeared and the Bible had never been. These Twin Parables prepared for Our Bible League Conferences announced in this number are an attempt to realize what these disasters would be. They may be used singly as Lectures or as announced.

PHILADELPHIA PRESBYTERIAN FRATERNITY.

The startling paper "When the Bible Was Blotted Out" was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could be true. Probably the great place of "the Book" in world life was never more vividly realized.

A most hearty vote of thanks was tendered to the one who had delivered one of the most suggestive papers of the entire year, and especially good men are always on the program of this Ministerial Association.

Then the paper had an intensely human side. There was constantly hidden fun and invisible tears. Sorry, indeed, would be the plight if the once sacred page became only a ghost of white paper. The pathos of such a situation was felt in the invisible tears, as the calamity suggested by the speaker was even thought of. The effect of the paper is to make one regard a true and tried friend, "The Bible," with still greater affection.

REV. SAMUEL D. PRICE, D.D.
Chairman, Executive Committee.

BOONTON BIBLE CONFERENCE.

Rev. George L. Richmond, D.D., Pastor of the Presbyterian Church, Boonton, New Jersey, arranged for a Union Bible Conference in his church. The Episcopal Reformed and Methodist Churches united in the Conference. Two sessions were held, 3 p. m. and 8 p. m., Wednesday, February 7, 1917. Dr. Richmond writes a brief letter concerning the Conference:

"I want to thank you for the two lectures you gave before our Union of Churches. They will do a great deal of good in awakening the people to a sense of the value of the Word of God and what an awful chaos would ensue if it were blotted out or lost. Your lecture on 'When the Ministers Struck' should be very effective in making the Churches think upon their duty to the aged pastors of all of the Churches. Every Denomination is now making an effort to secure a Fund which shall enable the Churches to provide some adequate support for these faithful Ministers of the Gospel in their old age. Your lecture will do much good in that cause and I hope it may be delivered in many of our Presbyterian Churches and thus stimulate to large and generous giving."

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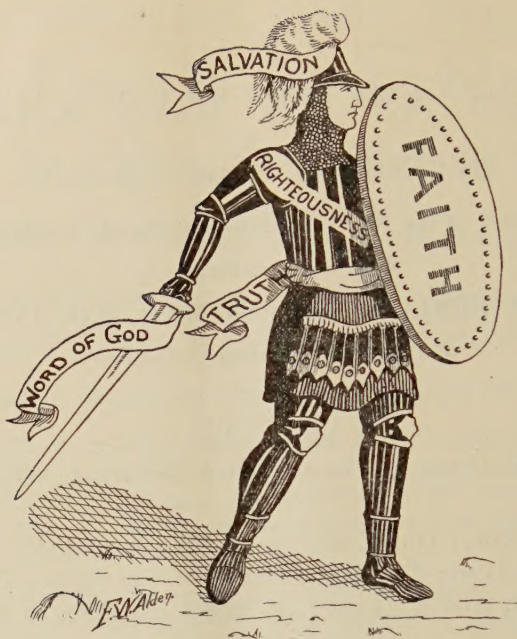
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